

Light of Truth

AN EXPONENT OF THE NEW PHILOSOPHY OF LIFE, HERE AND HEREAFTER.

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THE NATIONAL CONVENTION OF SPIRITUALISTS.

A Successful and Satisfactory Outcome at Chicago.

Upon solicitation of a committee appointed by the Spiritualists of Washington, D. C., a national delegate convention met at Chicago, Ill., September 27th, 28th, and 29th, for the purpose of organizing the various societies of Spiritualists throughout the United States, and to institute through that organization a material force centre upon which the cause is to evolve henceforth.

It is impossible to give particulars through the columns of the press, as the proceedings were retained to aid the new head centre in its future work and immediate needs. But upon receipt of a small fee, which will hereafter be made known, the proceedings in pamphlet form will be sent post-paid to applicants.

That a genuine earnestness prevailed was immediately sensed by those who were present. The organization was a forced one—a need created by opposition, contumely, and unconstitutional legislation in various of the States in our Union.

The United States Constitution was assailed by either lack of proper education in American principles or prejudice, and either called for redress in some form. Local Spiritualists did what they could to counteract the evil, but were only partially successful. They recognized the need of a national organization—a Federal aid to local membership. The suggestion inspired the whole body spiritualistic to activity. Several thousand Spiritualists met at the World's Fair city at a most propitious time, and organized under the most propitious circumstances.

Spiritualists are organized, and they feel all the stronger for it. Their headquarters are at the capital of the country, and in position to go direct to the highest court in the land for redress in case of encroachment by local governments.

This is as it should be, and will do untold good in a short time. The fact in itself is comforting, and this alone will make the average Spiritualist bolder in his assertion for rights, and more assuring in receiving them.

In next issue we will publish a list of delegates from the various States represented.

Following is the Board of Officers:

Prof. H. D. Barrett, of Lily Dale, N. Y., President.
Mrs. Cora L. V. Richmond, of Chicago, Vice President.
Robert A. Dimmick, of Washington, D. C., Secretary.
Theodore J. Mayer, of Washington, D. C., Treasurer.
Directors: Milan C. Edson, of Washington, D. C.; Hon. J. B. Townsend, of Lima, O.; Mrs. J. N. Sloper, of San Francisco, Cal.; Mrs. M. H. Skidmore, of Lily Dale, N. Y., and George P. Colby, of Lake Helen, Florida.

Mrs. R. S. Lillie's Report.

Sunday, September 24th, closed our work at Minneapolis for the present. The house was filled both afternoon and evening. The evening subject was "The Spirit Land," and was pronounced by many to be the best of the course. During the first song the spirits led me in spirit into a beautiful place, impossible of description, as pen cannot describe what soul can sense, yet, as best it could be done, this vision was described as the introduction of the discourse, after which the spirit intelligences proceeded to discourse upon the other life's scenes, conditions of spirit, consequent upon the life on earth, etc.

Mr. Lillie's songs have been received with high marks of appreciation. We are to be followed in the work there by Helen Stuart-Richings who has a host of friends in the Northwest.

Monday evening we started on our way to attend the Convention of Spiritualists, who had responded to a call sent out from Washington, D. C., several months ago by those who felt that the time had come for organizing a National Association, the place of meeting being at Chicago during the World's Fair.

The call for this convention has been so widely circulated in printed form that it is not necessary to go into details as to the names of those issuing the call. There seems to have been quite a feeling of distrust prevalent as to the feasibility or practicability of such a movement. "A burnt child dreads the fire," and the scars are still on the body of Spiritualism as a movement and the memory of thirty years of hard work and terrible suffering to heal the wounds were a forcible reminder of the past which were influences causing many to feel how vastly important was such a movement for weal or woe. All thoughtful ones have long realized the need of organization, knowing that by this only can we have representation and protection. But they have realized also after bitter experiences that an effort in this direction unwisely put forth would work untold injury to the cause they desired to promote.

But after the call was once made many felt that, fearing or otherwise, they must go forth to make if possible this a means of advancement and betterment, as proper organization must be, or to do all they could to prevent permanent injury from again tearing it down through the follies of friends.

When the roll was called Wednesday noon and we heard the names and looked upon the faces, many of whom we knew, we were certain that the large body of delegates was composed mostly of thoughtful men and women, who had come there with sincere and heartfelt concern in and determination for the welfare of Spiritualism. The meeting was called to order by Mr. M. C. Edson, of Washington, D. C., chairman of the committee issuing the call, who, after stating the purposes, called upon Mrs. Cora L. V. Richmond for an address of welcome to the delegates in behalf of the united societies of Chicago. The address, though short, voiced the need of united effort, and also cautioned the use of wisdom in the deliberations which were to follow. After a song followed the introduction of Mrs. Adah Sheehan, of Cincinnati,

who had been selected to respond in behalf of the delegates, and who gave a short but excellent address befitting the occasion. The chairman then called for the reading of the roll of delegates. A temporary set of officers were elected consisting of Prof. H. D. Barrett of Cassadaga, as chairman, and Mr. W. H. Bach, of St. Paul, as secretary, and the work of the convention had fairly begun.

At the close of the first day people inquired one of another, "What do you think of it? What will be the result?" Some said, "It's no use, you cannot organize Spiritualism." And I confess to a little discouragement, when, as passing out of the hall, myself and another lady prominent in Spiritualism overheard two gentlemen accusing us of filibustering. Not being a politician and being unfamiliar with the term, we didn't quite know whether we were guilty or not, but have since concluded, as one of the accusers was from Washington, he ought to know. Perhaps when the suffrage movement carries, we women will know when we are guilty of such a gross misdemeanor.

Thursday morning the work was again taken up of considering seriatim the articles of constitution, carefully prepared beforehand, but which, after some time had been spent, a motion was made to lay this on the table, and a committee was appointed, consisting of one delegate from each State represented in the convention, who should retire and prepare a constitution. This work, after several hours, was placed before the delegates and acted upon, and it was not until quite late in the forenoon of the third day that the constitution was adopted, and the work of organization was completed. Next came the election of officers. The Committee of States having performed such satisfactory work in drafting the constitution, were again chosen to act as nominating committee for board of officers. After an absence of some length they presented the name of Prof. H. D. Barrett, of Cassadaga, for president; Mrs. Cora L. V. Richmond, of Chicago, vice-president; Robert A. Dimmick, of Washington, D. C., and Mr. Fairchild (formerly a reverend of Stoneham, Mass.) now also of Washington, as nominees for secretary; Theodore J. Mayer, of Washington, D. C., treasurer; for trustees, Milan C. Edson, of Washington, D. C., James F. Townsend, Lima, O., Mrs. Marion H. Skidmore, Lily Dale, N. Y., George P. Colby, Florida, Mrs. J. M. Sloper, San Francisco. Prof. Barrett, as chairman of the convention, had displayed such rare ability and adaptation to the work that he had completely won the admiration of all and was elected by acclamation without a single dissenting vote. In fact he rose to the occasion grandly, astonishing even his friends, for this was no usual or ordinary position. And as Mrs. Colby Luther expressed he proved himself a grand man. Mrs. Richmond was also unanimously elected by acclamation. I, for one, felt certain that whatever the future organization may prove, the spirits were impelling and moving once more to try and assist in securing this recognition and protection from unjust legislation. Mrs. Richmond seemed constantly on guard, working faithfully and counselling, as it appeared, wisely.

The two candidates for secretary seemed to hold nearly an equal place in the esteem of the people, though a majority vote was given Mr. Robert A. Dimmick, of Washington, D. C.

The election of the treasurer was also made unanimous as was that of Mrs. Skidmore, whose worth and work for Spiritualism and for mediums was appropriately spoken of by Mrs. Richmond, who spoke of her as many have before, as "The Mother of Cassadaga." Her words were warmly seconded by Mrs. H. S. Lake, as they would have been by the writer of this and many more, had occasion required.

The remainder of the board being elected, a sigh of relief passed over the large assembly, for the hall was then filled, galleries and all.

As three days had been spent in organizing and electing officers, some thought the work should have been done in as many hours. But as the work was well done, the time was well spent.

The convention closed with ten-minute speeches by several speakers, music, tests, etc., in an evening session.

At the close of the afternoon session there was a general feeling of satisfaction with the result of the convention, a feeling that it would be the means of good. The name adopted was The National Association of Spiritualists of the United States of America, and will have its headquarters at Washington, D. C., and be incorporated under the laws of the District of Columbia.

A mass-meeting or convention will be held the second Tuesday in October of each year. Charters will be issued to societies, local or State, which are in no way to touch or to effect the State charters obtained, but which will unite them to the National Association, and entitle them to a delegate to the yearly meetings and a voice in the proceedings. More anon.

MRS. R. S. LILLIE.

(Written for the LIGHT OF TRUTH.)

POPULARIZING SPIRITUALISM.

SAMUEL H. TERRY.

As I walk through the streets of this great city on a Sunday morning I note on every hand the people assembling in crowds in their well-appointed temples of worship, where delightful music welcomes them and lends its charm to soothe the chafed and troubled minds of those who enter, fretted as they often have been all the week previous by anxieties connected with the grave problem how to earn a living. Episcopals, Presbyterians, Catholics, and other Christian denominations abound. All the associations and surroundings in these various temples are such as to attract the visitant, and open his heart to good influences, so that he who speaks therein the words of admonition or of comfort finds he is sowing the seed in well-tilled ground. This is as it should be. But the reflections of an earnest Spiritualist as he compares these crowds of worshippers, and these beautiful temples with the few co-workers in the cause he weekly meets in some cheerless hall often lead him to ask himself: "Where are the alleged millions of Spiritualists that they make no greater show of their existence?"

Is it that the number is so greatly exaggerated that instead of so many millions there are only so many thousands?

The substantial fact seems clear at least that Spiritualism is not popular.

That the millions claimed do exist is quite probable, but they are believers in a very limited sense. It may be said they believe in spirit-return and communication with mortals without any full sense of what it means to them and to the

world. They have seen enough tests to accord their limited belief, but they are not willing to avow themselves as Spiritualists with all that the avowal implies. They still cling to their pleasant membership in the church of their fathers, or of their adoption prior to any knowledge of spirit return, because it is a pleasant social place of re-union for themselves and their friends. Especially is this so with the young. Spiritualism, while it is good for young and old, comes more practically home to those who are on the downhill journey of life.

It behooves all Spiritualists who earnestly desire the spread of their belief to consider seriously what can be done, or what left undone that will aid to bring such incipient believers into a closer relation, so that they will become active members of some organization of Spiritualists.

I can not but conclude that the unpopularity of Spiritualism is the one great objection. This is a great deterrent to those who stand high in public esteem. No man likes to be called a fool. And when we know that such men as Henry Ward Beecher, Horace Greely, Abraham Lincoln, and Leland Stanford confessed in private life their belief in spirit-return and communication to mortals, and who dying made no fuller avowal of this belief; we must conclude there was some powerful influence that withheld them. No doubt many readers will say those men were weak, they lacked strength of mind to come out and broadly acknowledge their belief to the world. But there are times in almost every man's life when he has to pause and consider whether his duty lies in following out to the extreme some idea which he believes to be true. He may have to sacrifice other duties which to him are more important, even if he does not fear the loss of the world's esteem. But when we read the sad story of some who have sacrificed their just expectation of higher honors, like Henry Kiddle and Luther R. Marsh, to cling to an unpopular cause, men of standing and note in the world may be excused, for the present, for openly avowing themselves Spiritualists.

Now the query is are not Spiritualists themselves largely to blame for this unpopularity? They seem too long to have taken the position that their cause must be unpopular any way, and as every man's hand is against their faith, they will be Ishmael-like against every other man's faith.

We dwell in a community of Christians, and it is among them we must look for converts. They already believe, on faith, that the spirit of man lives after the body dies. We can expect very few converts from avowed Infidels as with them a double conversion is required. First to a belief in a future spirit life—almost an impossibility with them as they neither believe in a supreme being nor that man is a dual being—an immortal spirit housed in a mortal body. And after they arrive at a belief in these then, secondly, that this spirit can, after the death of the body, communicate with mortals.

Setting aside the fact that Christian believers in immortality are many and the infidel unbelievers in it are few, which are we, therefore, most likely to win to our belief when equal efforts are put forth?

There would seem to be only one answer to the question, that those who are already half way to the conclusion must be more easily brought the whole way. Yet, judging from the tone of the communications in our spiritual papers and from the addresses of many of our platform speakers the most of our efforts is wasted in trying to convert the fewer Infidels. I can hardly recall an instance where one of them has been other than very tenderly treated by our writers and speakers, even to the extent of adulation. While you seldom open a spiritual paper without meeting with communications vilifying and maligning Christians. This partiality tends to place us on the side of the Infidels to our manifest unpopularity among Christians. We should treat both sides with the same courtesy, not being called on to praise or blame either.

It sometimes seems to me that our older Spiritualists—those who have been battling for the cause twenty to thirty years or more, have grown soured by the vilifications Spiritualists have received from occasional sensational clergymen, and forgetful of the wise admonition of Jesus, "When ye are reviled, revile not again," injure the cause they love by returning evil for evil. And this not on the special aggressor, which might be excused, but broadly on all of his faith, many of whom would think his malignity out of place and un-Christian.

It is well for all such writers and speakers to remember that when a Christian man or woman becomes an avowed Spiritualist there ever remains a warm place in their hearts for the old belief. And even when they have not been actual members of a Christian Church, the most of them have tender recollections of some dear father or mother who, in their lifetime were; whose life they know was sought to be conformable to the golden rule. To such any diatribe on the faith of their parents grieves them, and if it is heard too often tends to drive them back to the Church of their earlier life.

This evil influence is quite apt to be felt among those who are just beginning an investigation into Spiritualism. They have, perhaps, lost some dear friend—a parent, a brother, or sister, or a child. They do not obtain the comforting assurance in their own Church that the lost one still lives; and by the invitation of some one acquainted with the belief of the Spiritualists they attend one of our meetings—often with a feeling that they are doing something wrong in the mere attendance. They go away happy in the receipt of some tests, to come another time with more boldness. They obtain more tests, but accompanied with them—before or after—some thoughtless speaker starts out on a crusade against their Christian belief. They may stand this once or twice at intervals apart, but by and by, when they have come to really believe in spirit-return the discourses they hear are distasteful to them, and they stay away entirely. Of course, in their honesty, they are willing to admit their belief in spirit-return; and Spiritualists count them as one of the many million believers; but they never have any real interest in the success of Spiritualism.

Much of this detraction by writers and speakers is in the form of imputations against the honest purpose of members of Christian Churches to follow the teachings of Jesus. At other times extreme points in the Christian creeds centuries back, which are never now heard advocated in Christian Churches, are brought up and stigmatized, such as the doctrine of predestination of eternal punishment in hell fire of

infants of a tender age, or even of persons of mature years. At other times it is the persecutions during the Dark Ages of those who were not of their faith by torture in dungeons and burnings at the stake. Now I say positively, from my own experience, that a man may attend regularly for twenty years at a Christian Church without hearing anything in support of these ideas. On the contrary he will hear such ideas condemned.

Even the probably true epithet "creed bound" is hurled at the heads of Christians as a stigma. But are not Spiritualists just as much creed-bound? A man's creed is his belief, and the Spiritualists hold to their belief with as much tenacity as do Christians. In truth we think very poorly of a man who has not "courage of his convictions" and will not firmly avow and maintain them.

As a real fact that portion of the old creeds of Christians most berated by Spiritualist writers and lecturers are "dead letters" of the Church—doctrines, and this should be recognized by us. We want to win these Christian people to our better faith, and it is a very poor way to win a man to your views by recalling to his memory that various of his ancestors were imprisoned or hanged for their crimes. "Let us have peace."

It is time to call a halt in this quixotic battling against windmills. The cardinal faith to govern us is "the brotherhood of man." This means others besides brother Spiritualists, though it must not be forgotten that it really includes those of our own faith. Some seem to forget this.

It may be that Modern Spiritualism is not destined to ever be a distinctly circumscribed religious faith. That instead of this, the good spirits who are the real promulgators of this new gospel intend it only to lighten and elevate all religious faiths—Jewish, Buddhist, Christian, Mahomedan, or by whatsoever name called. Whether this be so or not, it is of the utmost importance to the progress of its gospel throughout the world that it be announced as a gospel of peace and good will to all men—beginning at Jerusalem, that is among ourselves.

In the main all religions are good inasmuch as they tend to restrain the selfish propensities of man; though some may be better for this than others. If we have occasion to remark on the defects or deficiencies of any one of them, a thought of "the brotherhood of man" should lead us to speak with some degree of respect for the adherents. Just as we would speak with regret concerning some evil habit—intemperance for instance, of a dear friend.

Especially is this due to Christianity, the followers of which are closely allied to us as respected fellow citizens of our common country, often near and dear relatives. Do they sometimes reproach us because we have embraced Spiritualism? Even so; give them to see by our kindness of speech and manner, and our forbearance under their depreciative remarks that this new belief has broadened our sympathy for them and all men. So that they may be led to know more of that belief which can make us better men. It may end in their becoming Spiritualists too. Certainly, meeting their flings at us by acrimonious retorts will not win them nor make them respect Spiritualism any the more.

I remember once to have read that for years after England became quieted under Cromwell's Protectorate, if a man in the humbler ranks was noticeable for his sobriety, kindness, honesty, and faithfulness in his work; those who noticed it would remark to others, "He must be one of Cromwell's old soldiers!"

What higher praise could be accorded to our belief than to have a stranger say, of some one who had dealt very uprightly with him, to those around, "That man must be a Spiritualist!"

Something more of this kind of work and speech must be seen in us if we would popularize Spiritualism. Our cause is worthy of all we can do to make it acceptable to the members of all Churches—Christian or others—with whom we are brought in contact in our daily lives. There is nothing in it or about it that a man should be ashamed of if he tries faithfully to conduct himself according to its teachings. And if he does not then he can well be ashamed of himself and not of Spiritualism.

In conclusion I remark that one who has occasion to comment on any religious belief that has descended down for many generations should, in justice, remember that century by century the world grows more enlightened. The teachings of five to ten centuries ago which now seem harsh and cruel to us were doubtless believed necessary by the less enlightened people. It will be very difficult for people in the twenty-sixth century to pass a righteous judgment on the crimes of the freed men frequently occurring in this last half of the nineteenth century, or on the unmerciful punishments inflicted on them by the populace. The people of that future century will incline to believe we were a nation of savages.

This thought should restrain those who would bring up the unfavorable records of a long past age to condemn a race or a religion existing at the present day. Setting aside the always uncertainty of the truth of the historical account, it is unfair to take the bald and unsavory facts as given, disjointed from the peculiar position of lower civilization at the period, and apply them with a new setting to degrade their more enlightened descendants now. The Jews have been too often maligned in years past by our Christian clergymen from want of due allowance for this change. It used to be a common thing, when a pastor was at a loss for a subject, for him to interest his congregation by "pitching into the Jews." I do not remember to have ever noticed that it hurt the Jews much. For the past thirty or forty years, as the Jews became more numerous in the country, this practice has fallen into disrepute, and justly so.

If occasionally now-a-days some dyspeptic itinerant finds himself so void of ideas that he can not encompass a fit discourse for his congregation, and perforce the effervescence arising from the acid void has to be let off, it is done by "pitching into the Spiritualists." This relieves his flatulency for a time; though really *rum cum magnesia* is better for a permanency. Fortunately no ill effects fall upon the Spiritualists; except to a few who may be troubled by the like acidity.

New Orleans, La.—Brother Frank T. Ripley drew another large audience last Sunday. His guides' lectures are fine. The tests are marvelous. This gentleman is doing a good work here, and all are well. Your paper is welcomed here.—Nemo.

OUR CONTRIBUTORS.

Written for the LIGHT OF TRUTH.

THE CHURCH AND SPIRITUALISM.

By LOUIS HENRY.

Why does not the Church accept the doctrine of spirit return? Why does it still inhabit the dusty, foul-smelling old dungeons of man-made dogma? Why, in this forward nineteenth century, does it not throw off the shackles of long-ago doctrines that never represented truth in any aspect, and emerge as the radiant butterfly does from its chrysalis, into the broad fruitful fields of what the world designates as Modern Spiritualism?

How many well-broken hearts would be cheered and comforted by the blessed knowledge that the loved ones of you are not dead, but living pure, ever-onward lives and breathing the uncontaminated, etherealized air of the spirit world! How the patient face of a mother would brighten and smile and grow young again under the magical influence of such a soul inspiring thought! How a gray-haired, stooped-shouldered father would feel his sluggish blood quicken and new life pulsate within him at the hearty hand clasp of a long dead son or the gentle, caressing touch of a fair-haired daughter! How a grief-stricken husband, unconsoled by the cold, meaningless words of the average preacher of to-day, would weep and cry out in the very exuberance of his joy: "My darling—she lives—she lives and comes back to me!"

We may well ask why the Church, instead of wrapping herself closely in the black, shroud-like garment of theology, does not don the glorious attire of personal freedom and the immortality of the soul. Some perchance may say that the Church—this called Christian—does teach the doctrine of a future life. Paraphrase, what care you or I, or even its blindest and most devoted adherent if it does? Does it bring a sweet peacefulness to one's spirit? Does it fill one's soul with a tender, all-pervading restfulness? Does it mercifully snatch away the fear—the awful, brooding fear—that of death, or of annihilation, of a future that, in truth, is no future at all? I answer: Every one who has tasted of the priceless nectar which Spiritualism offers to the thirsty truth-seeker who has the courage and inclination to put the golden goblet to his lips, can answer it. Every one who has escaped from the creed confines of the Church and now stands upon the sky piercing, azure-reflected summits of the mountains of free-thought, can answer it. Every one who still dwells in the dark valleys of despair and who is still bound with chains, as it were, to the stern and cruel doctrines of hundreds of years ago, can answer it.

No, the Church does not tend these boons to suffering humanity. If I am not speaking truthfully, why the bitter, bitter pangs and heart-aches when the Christian is forced by an all-powerful, inexorable fate to take leave of all that he holds sacred and dear and with dimmed eyes see his darlings laid away, one by one, in the cold earth? Why the unspeakable horror, even of clergymen, when the dread ferryman appears to tow them over the silent, miasmic river of death, to land—where? Why are we shocked and saddened by the appearance of a woman in widow's weeds? Why do we occasionally catch a glimpse of a man with an unsightly band of craps upon his arm? Why the ominous, sombre character of the funeral of to-day? Why the countless, ceaseless pilgrimages to lonely, unhealthy graveyards to make a despairing effort at bridging over the sea of such unbroken silence, and once more hold sweet and holy communion as we did in days gone by?

Why all these facts? Because the Church does not, will not, dare not, accept the tenable, undeniable truths of Modern Spiritualism, and boldly proclaim from her pulpits and altars the actuality of the intercourse between two worlds. The entire fabric of Christianity is based upon the Spiritualism of the Bible, and even the dullest could imagine what the scriptures would be if the numerous evidences of spirit-return and spirit-inspiration were taken away. The book would be a mass of worthless chaff; the life-giving wheat would be gone. Who were the grandest characters of the Bible? Every one a medium. And Jesus, of Nazareth, who was he? An instrument, in make so pure, so finely and sensitively attuned, that in the hands of the most advanced and learned masters of the spirit-world, he gave to the lowly and humble ones of earth the pent-up wisdom of these ages that had accumulated for centuries.

Look at the result. The gospel of love, falling like dew from the untainted lips of the Nazarene, is changed into a gospel of greed, of arrogance, of bigotry, of selfishness. When Jesus uttered his inspired words in burning bursts of eloquence, think you, he could peer into the future, even great as he was, and see the crimes, the cremations, the torturings, the inquisitions, and the wholesale slaughter of intellectual freedom perpetrated in his name? If the medium of Nazareth could have foreseen what enormous offenses would be committed under the cloak of his great system, his heart might well have sunk within him and well he might have given up the battle, in despair of man's cruelty, ignorance and superstitions. If the Church to-day were directed by men like those who founded it eighteen hundred years ago, it might be a blessed altar of peace, a haven of hope, a torch of love and charity, to the tollsome ones of earth. But no, the Church of the nineteenth century is dominated by a set of men, who, in their intense bigotry and unmitigated selfishness, are so unscrupulous as to means and methods by which their own or the Church's material advancement may be accomplished, that nothing, however base, would they stop at, if having in view some scheme, underhand or otherwise, by which they, or the cause they represent, could be benefited. And we cannot fail to discern what centuries of this sort of tyranny—I am speaking now especially of the Church of Rome—has done. It has divested the Church of all that goes to make up a Church; it has ruthlessly wrenched from it the only solid foundation upon which such an institution can stand and brave the unceasing warfare of free-thought, science, and philosophy; it has deprived it of its spirituality.

So, we may now see why the Church wants nothing of Spiritualism. Spiritually dead, what use has it for the Spiritual? Many and many of its followers are to-day hungering for just such food as Spiritualism, and Spiritualism only, is capable of offering. Many and many will continue to hunger—mayhap, some poor soul will perish by the way—until the greatest and fastest-spreading truth that ever was promulgated from the lips of man or angel has marshalled all its forces, and forever vanquished all creeds, all bigotry, all cruelty, all superstition, all priestcraft, and all tyranny, leaving man a freeman indeed!

"There is one question I would ask the author, is the Spiritualism of this work foreign to our materialistic, manufacturing age? No; for amidst the varieties of minds which divers circumstances produce are found those who cultivate man's highest faculties; to these the author addresses himself. But even in the most cloudless skies of skepticism I see a rain-cloud, if it be no bigger than a man's hand; it is Modern Spiritualism."—Preface to Lord Brougham in "The Book of Nature." By C. O. Groom Napier, F. C. S.

He who accepts a nomination or an office under a corrupt political regime becomes a participant in the wrong.

The Phenomena—Is Materialization a Fact?

By THE EDITOR.

I once attended a seance for so-called spirit materialization in Boston. About thirty-five forms appeared, men, women, and children, many of them apparently recognized by members of the circle—some forty in number.

A female spirit called me up and said she would give me a test of spirit materialization, though none of my own relatives could appear through this medium. I asked her how, she said I would know before morning.

I lived at least a mile and a half away from the medium; occupied a room in the upper story, facing the street; and nobody in the house knew my affairs.

I had just written a letter home. It was midnight. Stretching myself preparatory to rising and undressing, I heard three raps on the window facing the street. I peered through the pane. Snow was on the window-sill, and all was quiet without.

Resuming my seat, I mentally said: "If that was a spirit rap, please repeat it." It was repeated. I then took a pencil, held it in position for automatic writing, as I had been in the habit of obtaining sentences in that way. The pencil began to move and wrote a name—the one given me by the female spirit at the seance that evening.

I mentally asked the spirit to write something else. She wrote: "I have come to give you a test that spirit materialization is true. Attend the seance to-morrow evening and I will come to you first to prove that I am here now, and will add to it by giving you something emblematic of my name."

The next evening I attended the same seance. A number of spirits came. Finally my female friend appeared at the cabinet-door. The moment had arrived to prove or disprove the truth of automatic writing and of spirit materialization. I had kept my own counsel in this matter, and only spirits knew of my compact. I trembled and wavered between doubt and fear. Suddenly shading her eyes with her hand the spirit began to look around the circle until her eyes rested on me. Then launching forward, glided to where I sat, knelt before me, took my hand and whispered, "Brother."

She then arose, drawing me towards the cabinet door? took from a table near the door a rose and handed it to me, saying, "My name." Suddenly the whole truth of the spirit-plot dawned on me. The test was a complete one. Her name was Rose.

A few days after this occurrence I made a run down to Providence, R. I., where a medium was holding forth every Wednesday evening. Saying nothing of my test to anybody, I wondered if my spirit friend would exhibit herself to me again through another medium. I was disappointed however in one respect, but agreeably surprised in another. Among the spirits who materialized was the perfect form of my mother, who had then been "dead" for six years. I was permitted to go up to the cabinet aperture where she stood, held up by one of the medium's controls—this being her first materialization and consequently very weak. I was as near to her as I could possibly get without obscuring her from the light, and the latter was sufficiently strong to see the time by my watch. I asked her to say something, but she shook her head for no, indicating that she was already under a great strain. I examined her features and form minutely. It was no other than my mother's. She had a defect of the shoulder in life. This was perfectly reproduced in the materialization. In the coffin I placed something on her person as a necessity. In her materialization she also reproduced that, knowing that I would recognize it, and retain a marked impression of her first appearance. It was a test added to her materialization to prevent me from falling into doubt later as some do when criticized by skeptics as being over-credulous or under hypnotic influence. I have never doubted the fact, and can not without doubting my own existence.

But the denouement is the crowning of the whole. From there I left for New York the same night, when I obtained the impression spoken of in a former issue.

Having obtained the name and residence of another medium, I made a run to his seance on another evening, hardly two or three after the last event. The circle was opened by a hymn, when spirits began to appear at a curtain parting the front from the back parlor in which the medium sat entranced. I did not expect anything, for I thought it all fraud the way things were arranged, and the very earthy appearance of the forms that came forth to be viewed and interviewed. But my doubts were suddenly allayed by the appearance of two spirits who beckoned for me to approach. I recognized them from where I sat. They were my mother and Rose arm in arm. To make sure that I was not under a spell, I said to Rose: "Who are you—can you tell your name?" She smiled at my credulity and answered: "Rose—Rose," then pointing to my mother and nodded, as if asking "Do you know her?" I nodded and said, "Yes, yes" at the same time. But I could say no more on account of my utter surprise and momentary excitement. All I could do was to gaze at them—from one to the other, knowing that they could hold their materializations but a few moments. My surmise was right, for before I could think of something definite to ask, they withdrew, and dropped the curtain.

Was this all a delusion or fraud? If so, how does the non-believer account for those three raps made by mental request, even regarding the automatic writing that followed as an effect of unconscious cerebration caused by mental hallucination? Or, how does he account for the spirit form (even if it were a counterfeit) doing in materialization what it promised through automatic writing?—My mother's appearance might have been a trick, but how is it that she was so perfect, even to the object I placed on her before closing the coffin lid, when nobody at that seance knew me or knew I was coming, and I having forgotten the circumstances until recalled by the re-production at the cabinet-door? Was it all a strange coincidence? If so, it was a more wonderful fact that the materialization, which has become a very commonplace affair in private families and shut out from public skepticism and sneers.

And furthermore, how does the materialistic explain it all away account for the appearance of the two spirits in New York at a seance where I was not anticipated, and where seances were given nightly to scores of people—it being anniversary time when thousands of Spiritualists flock to the cities and fill the seance-rooms? Does he think they were manufactured to order? If so, how did the medium know me, or my spirit friends? How did he know of the scores of others, nearly all of whom received tests? If he had wealth enough to employ twenty people nightly to play spirits with a wardrobe worth thousands he certainly would not subject himself to such daily suspicion and fear of being "grabbed." Because an occasional fraud is captured at nefariously counterfeiting the genuine, is no reason why all mediums should be frauds.

Are all preachers or priests frauds because record shows that an occasional one is sent to the penitentiary for swindling his friends or the public? Is Christianity a delusion because it contains some stray sheep, as murderers, highwaymen, pick-pockets, gamblers, assignation house-owners, coal-trust barons, counterfeiters, safe-blowers, or embezzlers? Some mentally dark journalists seem to think so, or they have no mind of their own and are governed by what prejudiced people say. Or are they blinded by prejudice themselves? We dislike to give journalists the credit of being short-sighted; but perhaps some are. May they be enlightened.

FROM THE DIARY OF A VETERAN.

JOHN WETHERBEE.

I read this as above because I keep a diary, but I may as well relate it as an experience over my own name. A friend wrote to me and said a Mrs. Dearborn, of Brooklyn, N. Y., was visiting in Boston, and wished I would go and have a sitting with her and tell him what I thought of it. I did so, and I may as well print it for all, as well as write it to him.

The lady was a stranger to me and I was glad that, for I am so well known that people who know me may know many of the circumstances of my life, as I have so often written of my experiences and of my affairs. I called on Mrs. D., who happened to be giving a sitting to someone, and being at leisure I waited. She was soon at leisure and came into the sitting-room, and came to me and asked if I was waiting for a sitting. I said I wanted one, but as it was getting late in the forenoon I said I would make an appointment for one, and we arranged one for the next day. I am sure she did not know me. When I got up to go she said a young man standing by my side says: "Make father stop and have a sitting, I want to talk to him." A feeling came over me that she wanted to make sure of the dollar, but as I had a son who was a spirit, and this medium not knowing me, I concluded to give the spirit the benefit of the doubt and have the sitting then, and we went into her room and she was soon entranced, and said the young man who called my father in the other room is here with us. His name is Elly or Elliot, no, Elliott Wetherbee; he passed away a few years ago.

My son's name was John Elliott Wetherbee; we called him Elly, and giving the name as above was a good test in itself. She continued by saying: "He died of," then she hesitated, and said, "yes, he committed suicide," adding, "it was a mistake, he ought not to have left you, he was sorry he did it almost immediately. He is a noble spirit, has progressed finely, and it is due to you and his mother, who have been a great help to him. He thinks everything of you, and he is with you at the home a great deal."

I then said: "Elly, I wish I could feel your presence. We miss you very much, we do not know whether you are with us or not. We have had a hard time ever since you left us."

"Oh," said the spirit, "I know that, father; I have tried all I could to sustain and help you, and you must feel at times that I am with you." The guide or control then said: "He appears to be a fine spirit, and devoted to you both; he thinks everything of his mother." This was all strictly correct, and seemed just what Elliott would naturally say, and it seemed as if I was actually having a communication with my son.

Now let us look at this invisible interview with an intelligence that claimed to be my son Elliott. How can one doubt the claim under the circumstances? I was an absolute stranger to the medium. I am sure she never saw me or I her, and she did not know who I was from any other Tom, Dick, and Harry that had called to have a sitting until I had got through the sitting and told her who I was. If I had got nothing else than what I have above written, I should feel very certain that it was my spirit son, and I was glad he suggested to the medium "to make father stop and have a sitting, for I want to talk with him." I no longer thought the remark a dodge to secure the dollar. I would not have missed the sitting for many dollars, for take it altogether it was a very remarkable one.

The spirit then said: "Mother is thinking of me all the time. I know it just as well as if she said it. It is because I am so close to her, for I am at home with you as much as I was, and even more, than when I was with you in the mortal."

I then said: "I wish we could feel it to be so, or realize it more than we do." "Maybe," said the spirit, "it is so all the same, and if you were a spirit you would know it. Still it seems as if you must be impressed that I am with you. I do not see how you can help it."

Then I said: "I do believe you are as alive as ever you were, and I feel that I am now communicating with you, my own dear son Elly, but still we miss you personally so much that I can not help wishing I knew it as I know your mother is with me. I am very happy in my belief in Spiritualism. It is my only consolation; don't think I doubt the fact, for I feel that I am now talking to you, and I shall cherish this experience for a good while. There is no thing I enjoy more than to have these experiences, but I want to see you as well as hear from you; some, you know, put in their ghostly appearance to some people, and I do not see why I should not be so favored. I sometimes wonder how you can be happy, Elly, where you are knowing we miss you so."

Then the spirit said: "Father, you will understand all this better when you come over. I know as I am alive you will be also when you leave the mortal, and we shall all know each other and be with each other. I reach you and help you spiritually more than I do physically, for I am a spirit, but am interested in you every way. Nothing can happen to you but I know it, and feel it too—perhaps see the silver lining to the cloud that you as a mortal can not see."

Many other spirits came, among them sister Adeline who died in 1854, my father, mother, and brother William. They spoke of my sister Sarah who is still in the form; spoke of my niece Mary Matthews, my aunt Eliza, Epes Sargent, Wendell Phillips, and Albert T. Elliott. All these names were correct, and such as would be likely to come to me, being well known relatives. The three last names mentioned were very natural. Epes Sargent was my intimate friend and neighbor. I was very intimate with Wendell Phillips, and it was natural that he should come to me. Mr. A. T. Elliott was my brother-in-law. No person could guess at these names and hit right every time, not a mistake made; and so I think they were the persons they claimed to be. I would be gratifying my understanding to doubt it, and I certainly do not. It seems to me as if this experience will be worth reading, particularly by those who know me, for it is such phenomena, intelligent communications that answer the great question of Job, "If a man die, shall he live again?"

SAW SPIRITS.

(To the Editor of the LIGHT OF TRUTH.)

Mr. Joseph King, of Benton Harbor, a materializing medium, visited this place, Petosky, Mich., and gave six materializing seances. His seances were well attended, and some persons saw two spirits and Mr. King at the same time. All this seemed to excite the opposers, and they made an effort to break up the seances by selecting a Mr. Burrows as a tool for that purpose, and had Mr. King arrested. The result you will see by the following article, copied from the *Petosky Herald*:

The case against Joe King, the trance medium, who was arrested last week on a complaint sworn out by George Burrows, was discharged by Justice Barnum last Friday morning, there being no grounds for holding him. Thursday night King submitted to an investigation of the manifestations produced by him at the residence of David Findlay on Grove street, under the direction of a committee composed of Mr. M. F. Guinon, O. T. Blood, and Mr. Perdee.

A cabinet constructed of a frame work with the sides and top covered with black cloth, was placed in the bed room and fastened securely to the wall. The cabinet was 38 feet and six feet high, and the entrance to it led to the sitting-room. It contained a single chair, which was examined by the committee, as was also the cabinet. A careful examination was made of the bed-room, and the only door leading out of it was sealed. King was then taken into another room stripped of every part

of clothing, and another careful examination made. He was then placed in the cabinet, and the members of the committee inform us that at least six different forms appeared and talked with friends in the audience. King was then taken out of the cabinet, his hands enclosed in a pair of socks, the tops of which were sewed securely to his coat sleeves, his coat collar turned up, and the coat sewed down in front. He was again placed in the cabinet, and in a few moments a form appeared to view with full white shirt front, white cuffs and hands as natural as life. The form advanced some distance outside the curtain in full view of the audience. In the minds of the committee, the fact that King did not have a particle of white about his person precludes the possibility of any fraud.

The above statement was made by the members of the investigating committee, and they are firmly convinced that the manifestations were genuine. They claim also that King has been grossly misrepresented, and that he never demanded money for the manifestations he produced.

King hails from Benton Harbor, and we have heard of him in several Michigan towns. He is a slender man and wears a full black beard. He is mild-mannered, and one would hardly take him for a deliver into the mysteries of the occult. King told the *Herald* that when he went into a trance he was perfectly unconscious of what was taking place.

I attended all the seances, and was well satisfied that Mr. King was an honest man and a good medium, although not as well developed as some mediums that I have met.

I am here on account of hay fever, and will return to Anderson, Ind., about the first of October.

J. W. WESTERFIELD.

Written for the LIGHT OF TRUTH.

Thought-Transference or Spirit Impression—Which?

O. W. HUMPHREY.

On Friday evening, June 2d, a young married woman, visiting her aunt at Elizabeth, N. J., was taken suddenly ill. Violent convulsions, with vomiting seized her. This was at 8 o'clock p. m. She seemed to be at the point of dissolution, and a physician was hastily summoned. She did not die, but two hours later, it still being feared she would not survive, it was decided to telegraph her parents in the northern part of New York State. The telegram was addressed to her father, and was worded: "G— is very ill. Come at once." When the message was taken to the telegraph office, however, the manager stated that a telegram would not arrive at its destination before 7 o'clock the next morning, as the office at the receiving point was closed for the night. The convulsions under the influence of an anesthetic previously given, finally wore away, and the sufferer began to recover, so the telegram was not sent.

On the following Friday, June 9th, the young lady received a letter from her mother. In this letter the mother related a dream she had the previous Friday night, (June 2d) the date of her daughter's illness. She dreamed that a telegram had been received addressed to her husband, saying their daughter was dead, and requesting him to come and get the body. The mother further dreamed that her husband then started on his journey to bring the corpse home for burial, and she saw the coffin arrive.

This was the dream substantially as told in the letter, and the mother advised her daughter to be careful, as she knew her dreams came true. No communication had been transmitted between the two dates, June 2d and 9th, as it was not thought advisable to cause unnecessary alarm after the recovery, except a letter sent by the daughter, which was mailed June 8th, but this was not received by the mother till 3 o'clock p. m. June 9th, whereas the mother's letter was mailed at 10 a. m. June 9th; so the mother had no information previous to mailing her letter.

The question suggests itself: What caused the mother's singular dream? Was it thought-transference or soul-communication, or was it spirit-impression? Neither mother nor daughter profess Spiritualism.

THE SOUL IN SPACE.

Le Spiritisme says: "As long as people do not reflect, matter cannot appear otherwise to them than as possessing density and weight; but, studied, it takes form so ethereal as to become invisible. Water may become as resistant as iron, or may mix in the air without leaving any visible trace. It is possible to day to solidify the air which appears so impalpable; and the earth may become gaseous and invisible by a series of appropriate manipulations. As it is almost certain that the infinite multitudes of material compounds are merely polymorphous aspects of the same substance, it follows that matter may exist in simpler physical and chemical conditions than are at present known to us, and yet possess in these states not only all the properties which we recognize, but also others which have yet to be discovered. Observe Crookes opening this entirely fresh domain to contemporary investigation. Radiant matter is really what we already know, seeing that it is rarified air, but it assumes an aspect so unexpected, so novel, and so prodigious that the great English scientist declares, 'We enter a region in which force and matter appear identical.' This matter possesses enormous energies, as established by the great English physicist. The idea need not surprise us, as the most powerful agents which we know are absolutely imperceptible. Light, heat, electricity, and magnetism have never been placed in the pass of any balance, and yet these imperceptible forces raise enormous weights. On earth our material body is sustained and renewed by respiration and nutrition. Its weight retains it on the surface of the soil, and it moves slowly, without the ability to quit the ground. In space it is not so. Thanks to the lightness of the psychic envelop the spirit is transported from place to place with the rapidity of thought, yet it does not leave the terrestrial atmosphere, but is borne in space as we are, and the domain through which it moves is still limited through a vaster extent than ours. The spirit cannot travel at will to other worlds, because it cannot overcome the laws which retain it within the sphere of our globe's attraction, until it shall have made its envelop so pure, so light, so sensible, as to finally escape from the earth to which it seemed to be forever fixed."

Alfred Russell Wallace says: "My position, therefore, is that the phenomena of Spiritualism in their entirety do not require further confirmation. They are proved, quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts. When the opponents of Spiritualism can give a record of their researches approaching in duration and completeness to those of its advocates; and when they can discover and show in detail, either how the phenomena are produced or how the many sane and able men here referred to have been deluded into coincident belief that they have witnessed them; and when they can show the correction of their theory by producing a like belief in a body of equally sane and able unbelievers—then, and not until then, will it be necessary for Spiritualists to produce fresh confirmations of facts which are, and always have been, sufficiently real and indisputable to satisfy any honest and persevering inquirer."

Slander has a powerful enemy in charity. The heaviest charges, if untrue, become transparent to its eye. Lies are welcome paragraphs to the uncharitable, because they are boon companions. Lack of charity makes liars of the best of men.

Spirit Message Department

We have a number of mediums employed for this department who sit at stated seasons for spirit messages, specially intended for our readers and taken down by an amanuensis. In justice to the spirits, the mediums, and the cause we would be pleased to have these messages verified by those recognizing anything familiar in them. Questions to be answered should be pertinent to Spiritualism; must contain no inquiry only be impersonal, and have the name of the questioner attached. Information under these circumstances cheerfully given. All communications concerning this department must be addressed to LIGHT OF TRUTH, C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

REPORT OF SEANCE.

QUESTIONS AND ANSWERS.

QURS.—[A. E.] A friend of ours lives in a haunted house, noises having been taking place there for twenty years. All we could get at a private seance concerning it was to avoid a sitting there. Can you give us any information about it?

ANS.—No, as we have no means of ascertaining the desired information. We need a medium to operate through, to begin with. That medium must have something in common with our magnetism to give us an anchorage on the earth plane. But by going there yourself in company with some other medium not averse to entering those conditions you can find out all about it, and most likely rid the house of trouble. The advice given at the seance referred to was meant for that medium, or those mediums present. They are probably yet too undeveloped to obtain the information or risk an obsession. Mediums generally feel where they are not wanted, or are in danger. Those who do not know how to follow their inclinations are impressed or warned at circles. But you need not fear danger if strong enough to resist temptation of a material nature. In comparison to your strength in this respect you are free from dangers of obsessing spirits; for you attract protecting influences accordingly, or are positive, individually, to that degree—the latter being usually the rule. Taking care of yourself is part of the development spirits give you; for here you stand alone and must depend on your virtues and talents for continued progress. As a mortal or a medium on the earth plane you are protected according to needs, and only left alone as you insist upon indulging your sensual passions or prejudices. But with a pure motive and a stout heart you can face the influence of any haunted house, only find a medium who, like yourself is strong and bold enough to follow. But do not psychologize against his or her will or desire. Find one who is willing to go without solicitation.

QURS.—[J. E. F.] In passing a certain beach tree with a name cut into it, I sense an influence of love and faithfulness, followed by a weighty feeling. What does it mean?

ANS.—It means that you are sensitive to influences which unfold truths to you that are hidden from mortal eyes. The love-wave that overcomes you as your thoughts (your soul) rest on the name, tells a tale of affection cut into the wood by the engraver's hand. The name engraved was dear to the one who left it there—just as you feel it, but accompanied by a heaviness or hopelessness that bespeaks of disappointment or despair. It is a case of true love on one side without reciprocity on the other, or, perhaps, without appreciation. But the point is that you are psychometric or intuitive to causal conditions, and by observation and investigation can reduce it to a science for your own pleasure and profit. Whenever you sense a new influence that is within range of finding out its meaning, make a note of it, and the next time the same influence is sensed you will know its meaning. This may be continued indefinitely, and is a true lesson in the science of Spiritualism.

QURS.—[S. R. C., Hot Springs, Ark.] Is the Great First Cause the motive power of all the activities of life?

ANS.—What do you mean by the Great First Cause? That from which life has originally sprung, figuratively speaking? As the first cause it must naturally be the motive power of all, either primarily or secondarily—in the latter giving life to special laws for special purposes. But there is no first cause in the universe, absolutely considered. A beginning implies an ending. Thus we speak of the cause as a figurative expression—a supposed condition of existence. Yes, as such a state it might be credited with being the motive power of all activities of life. But what do you mean by life—that in planetary existence or in spirit? Material life, of course, had a beginning therefore it has a termination. Life in spirit always was. If not in the form you know it, at all events in another. There is a life condition in the universe of which your planetary systems or starry firmament are material expressions, unfolded for a purpose, which you can not understand, except to individualize certain life conditions. The life to follow is entirely different from the material again, except on the earth plane where it is an expression of material life. Beyond that your mentality can not reach. But when it does, it will understand life before matter in comparison to its penetration into the higher. To reach this degree, study self; for, being a microcosm of all life, it is the only field for direct and absolute research of life in the cause, before or after the existence of matter.

QURS.—[E. L., Xenia, O.] In "Antiquity Unveiled" a number of ancient spirits testify in good English that Jesus of Nazareth was a myth. How did they acquire this knowledge of our modern vernacular?

ANS.—They did not acquire it at all, but simply spoke it in accordance with the law of control. Spirits are not linguists, but genuine thinkers. They simply have to think what they wish said, and it will come out of the medium in words of the language that his brain is adjusted to. In like manner a foreign spirit—though a paradoxical expression, as all spirits have one language—will comprehend what you say, if you think it at the same time. Not rattle off as the Chinese their prayers, or the Catholic counts his beads as an atonement. Words, though synthetically arranged, do not make thought to the spirit, unless the mind acts in concert with the expression and realizes its meaning—is conscious of it. Then it takes form comprehensible to all spirits, having been in contact with the thought realm by mortal action of a spirit incarnate. Prayer is a much-wasted quantity, for the reason that it is spoken without sufficient mental action to make it sensed in the spirit world. And even when sensed or felt, if cold and formal, or with selfish intent as the battle prayer, it will not be answered, or hardly noticed. But when accompanied by sympathy, genuine atonement, true faith that it will be responded to—that is, with love bearing the words upward—it is always answered, though not always realized by the supplicant at the moment. Love never fails to help its own. Spirits are always ready to respond when true love calls, whatever the language used to convey the call.

QURS.—[M. C.] Are cold hands a rule among mediums when under control?

ANS.—No. Cold hands are due to the nervous temperament of the medium. Two mediums for exactly the same phase may be just the opposite so far as physical temperature, or the state of the nerves, is concerned. Mediumship is one thing and physical sensitiveness is another. Mediumship is of the spirit body, not the material body—only that while in the latter, it partakes of the sensitiveness of the spirit. One may have a cold or a nervous trouble and be easily chilled or agitated, and tremble like an aspen leaf, and in that state be very sensitive to annoyances, or troubled by disturbances, and yet not a medium, while a medium may be the opposite of all this physically, and yet be very sensitive in spirit to thoughts, influences, and inspiration. But a medium may be

both, the physical sensitiveness being due to some nervous disorder, some chronic trouble, or some inherited evil. Such are easily chilled or agitated at seances, and either one will produce cold hands. Perfectly healthy mediums are not troubled that way, unless due to some excitement or other causes that can arise suddenly through indigestion, an incipient cold or ague. But as mortals mediums are subject to all the conditions of earth that you are, and can not be judged spiritually by the state of their liver, lungs, nervous system, or blood. He who does that is like a man looking down a shaft to study the heavenly bodies.

QURS.—[S. S. M.] How are rivers, lakes, etc., formed in spirit?

ANS.—They are formed in conjunction with earth's rivers and lakes. In fact, a spiritual counterpart of the earth exists from the beginning of its birth, and continues to develop with the planet until perfected. But in accordance with the law of immortality any materially perfected thing remains intact at the moment it reaches this state. At that moment disintegration also begins—a separation of the spiritual from its material counterpart. A perfect human being, for example, can not exist long in a material or physical body. It would be about as much of a deviation from natural law as immaculate conception would be, though by powerful spiritual action a perfected soul might be kept in the body a little beyond its time. This, however, is only relative perfection—a sort of soul-ripening, as that of the chick in the egg. Progression in spirit is eternal. But there are other changes that man is not yet prepared to understand or accept. He lived ere this, but in a form hardly able to depict in language, there being no analogies to guide by. So he will live in a higher form not describable for similar reasons. Of course, the spirit world in which he finds himself then will be comparatively changed. But the change will be so gradual that no shock will be sustained in its realization.

QURS.—[S. S. M., Minto, N. D.] You claim to have the same vegetation in the spirit land that we have here. How do you get them? Do fruit trees blossom and mature their fruit as in earth life?

ANS.—Every object, whether animate or inanimate, has a spiritual counterpart. Spirits do not eat material things as you do, but need only its spiritual counterpart, being of the same ethereal substance themselves. When your peaches are ripe spirits enjoy their spiritual counterparts. But being able to rove around when freed from all their passions they can eat fruit in the orchards at all seasons of the year. To such the spirit world is a summerland, and a land in which the sun never sets, though many wander through darkness with their mortal friends as a protection. Such, of course, must depend for their indulgence of foreign fruit on the importations, and when opportunity permits them get near it through your presence.

QURS.—[C. L. M., Evansville, Ind.] Are these controls in spirited from a higher sphere, or do they speak from experience?

ANS.—They do both. Some have the knowledge; others must rely on impression from higher spirits for the answers given to our readers. The regular control of this medium is an old friend, who having himself passed through the fires of self-purification to get rid of his earthly or mortal trappings—reactionary influences of old beliefs, passions, weaknesses, prejudices, habits, etc.—is now helping his medium to do likewise. Not that people to-day are entitled to more attention than those of the past, but conditions are more favorable for the accomplishment of such results; and it is a great relief to a new-born spirit to find that he or she is ready for continued spiritual progress without having to undergo more earthly trials by working on the earth plane in connection with conditions compatible with the prejudices or physical desires he has left. It is more pleasant to help a friend out of trouble than oneself, as there is no absolute suffering to be done as in the other case. But when so far advanced as to be a guide rather than a co-sufferer or co-penitent, or an obsessing attaché against one's will, we become cognizant of inspiration from higher sources, which we add to our knowledge when impressing or inspiring a medium to speak or write. Otherwise we give what we know, and which is the case with nearly all private mediums. When a good medium is pushed to the front, or does public work, he or she is marked out for inspiration from higher spheres or influences, and so environed that the guide can telegraph for information needed at all times, and then impart it to his medium as required.

QURS.—[J. F.] During one of the late camp conferences it was asked, "What is unconscious thought?" No solution or discussion followed. Can you unravel it?

ANS.—If no solution or no discussion followed we suppose the speaker or speaker's control saw nothing in it to solve or discuss. The asking of the question does not imply that it must be answered, or even apologized for. A child may ask a question that the wisest can not answer, because there is none. A man may ask a silly question that has no answer. Speakers do not feel disposed to lose any more time over such than to read them and cast them aside.

SPIRIT MESSAGES.

George R. Merrell.

Good afternoon, friends. I am glad to be with you to-day. I am from Peoria, Ill. I have not been long on the spirit side of life, but in the short time I have been here I have learned some truths which I knew not of while upon the earth plane. But now, that I realize a life as it really is and should be, I desire to return and give a message to those who are near and dear to me, that they may turn face about and search for the truth. Henry, I want you to investigate Spiritualism. I know that you would be a happier and better man if you should; not that I feel that you are so terribly weak, yet I feel that you would be better satisfied and possibly understand better the conditions through which you have passed. Give my love to my wife and tell her I am often with her and pleased that Nettie and Alice have renewed their studies. Accept my spirit love. Thomas is with me. Remember me, ever your loving father.

Della S. Bracketty.

I wish to give my name as Della Shepard Bracketty, from China, Maine. I knew nothing of this beautiful truth when in earth life, but I have found that its teachings are pure and bright, and if they are well followed they will lead one out of shadow into light. Oh, that I could reach friends in China, Maine. Sheddick Wiggins is here with me to say God bless every one at the old corner.

Marla Merrifield.

Oh, God, our father, the giver of all that is grand and beautiful; how glad I am that this opportunity has been given to me that I can speak, hoping that it may reach some one who will know of my darling boys. They were taken from me by their father when they were babies. I forgive him; for I know that he has suffered even more than I have. I want my oldest son Frankie and my baby boy Charlie, and he that was my husband, though he chose some one else for his companion, to know that I have been at his side since I went to spirit life. My husband's name is James Merrifield, he was an engineer at the paper mill at Lawrence, Mass. I was his wife, Marla Merrifield.

Phoebe Howard.

I am glad that I can come and send a message of love to my brother, Frank Pleyter, who resides in Pittsburg, Kan. I want him to know that I am happy and often with him in his daily work. I have been trying for some time to send a message in this way that the friends may know that I still live, although I did not believe in Spiritualism when in the physical I now know it to be a grand truth.

Abby Wilson.

Good afternoon, friends. I am glad to be with you. Strange indeed are the ways of the Lord, as you would term it in the olden times when I sojourned with you. But I have learned the grand truth, the spirit power since I passed over to the spirit side of life. "Thy way is not my way," saith the Lord, but the way of the spirit is all just, all good, and all true. I am not a preacher, neither am I a deaconess, but still I feel this afternoon such an overwhelming power of love that I wish to draw near unto each one of his children; especially Rachel. Rachel knows so little about it all, and her trials are heavy and hard to bear. Dear Rachel, Isaac will do better in the by and by and the spirit will draw nigh unto him again and he will be overwhelmed, as it were, by the spirit, and out of his mouth shall come grand and beautiful words of truth. Fear not, I am ever with thee. Your sister from Trenton, New Jersey.

Johnnie Clarence Allen.

I am so happy to be able to come and give to the loved ones evidence that I still live and take every opportunity afforded me to make myself known. I want dear mother to know that I am with her just the same as ever and that I try to impress her of my presence, but she does not always hear me. My mother's name is Hannah Walser, and lives at Liberal, Missouri.

Caroline Hopper.

I desire to send a love message to my mother and brother; also to my husband and his mother Mary. I desire them to think of me as living and being happy, and not to trouble so much about not being able to visit my grave. I am not there, but close beside them wherever they may be; sometimes having to separate my thoughts because of the separation in the family, but am able to reach each one of them every day. How strange it is that I should have had to pass through the change called death, young and seemingly so full of life and joy, yet possibly it is right. I would love to have staid longer with you, but, mother, when you think it had been better if you had been called, remember that you have many to live for on the earth plane, and that I am one gone away, where if you had been taken, there would have been so many more to mourn for you than for me. Although I know all the loved ones miss me, but still the mother is the nearest and dearest of all to the heart of her children. Tell my husband Oliver that I am glad that he is becoming more reconciled and goes more in society. It were folly for him to shut himself away to grieve. I will visit you again sometime where you will possibly be enabled to receive me in a more satisfactory way than this. Do not allow anything to turn your thoughts away from this grand truth. It has come to you in your trouble, but it has come as a comforter. Good-bye, from your loving daughter and wife from Vicksburg, Miss.

John R. Potter.

I desire to send love to my wife and four children. There are three girls and one boy. I want them to know that I am contented on the spirit side of life, and that all things are well with me. I was not surprised at what I found upon leaving my earthly body; I was rather rejoiced to know that it was as well with me as it is; for I was not sure, and within myself I felt a doubt and fear of not being prepared for anything that could be enjoyment. I had learned upon the earth plane to look at myself as of very little value, but I find that for every good thought and deed I am rewarded, and for the thought amiss I must suffer because, no one else can suffer for me. I have not had very much suffering as yet, for I find that my failures in life were more through ignorance than willfulness. So, my dear wife, I want you to think of me as happy and content and know that I am trying to do all I can for you from this side. This message will be read by my wife in her home at Chicago. From Fairview, Ill.

Tillie Collins.

Good afternoon, friends. I want my sisters and brothers to know that father and I met mother when she passed to the spirit world and we are happy here, now eight of us together and only a few left upon earth. But do not grieve, remember that you will soon be with us on the spirit side of life, all united, father, mother, brothers, and sisters, as we were upon the earth plane. From your sister Tillie, Cincinnati, O.

Ruben Oliver.

Mr. Chairman. This is a hard place to put me in but I have got to do it. I must confess that George Morrell was right, he was an old Spiritualist while I was a Baptist; and, of course, I thought he was going to perdition. But he was right and I was wrong. I was taken out of this life in the twinkling of an eye. I was a brick-layer and had been out to work all the forenoon. I drove up with a tub of mortar, when the horse gave a quick start, I was thrown backward on a pile of bricks and broke my neck. It happened just at twelve o'clock. I send love to my children and grandchildren, and to all the dear friends in Rockland, Maine.

Louisa Sidwell.

I can not tell you, my friends, how happy I am this afternoon to be able to voice a message to you. I realize that every one of you are spirits to-day as much as you ever will be, but you are held by the material body to earth, while I am free to roam at will and gather in all of the beauties of nature on both sides of life. There is nothing to prevent some spirits from coming in rapport with mortals, and there is nothing to prevent one from learning of the different spheres and conditions pertaining to spirit life. You have had the bright star of Bethlehem to dawn upon you, and your thoughts have been drawn upward from the earth life. Fear not, my friend, for I have come to talk with you. Fear not, for although you are pressed hard to-day and scarcely understand the way, yet just ahead I see a beacon light, and I know that all this must pass away, and I know that there must be a brighter and better day in store for each and every one of you. If there were no fear of this beautiful philosophy, there would be no opposition. The Church is very careful and very watchful, and when they find that there is some theory coming in that will cause them to weaken, then they begin to fight against this condition, and try to break it down and cast it far away that they may reinforce and grow stronger again. My friend, if out of all the Churches should come those who are fully satisfied of the great truth of soul-communion, there would not be many left for the preachers to talk to; the walls would surely fall in and there would be no need of churches any more. There is but one Church which holds their people with an iron will and that Church to-day is becoming divided, and by and by when the great trial comes, they will find they are not as strong as they think they are. I will finish by saying I was a worker in

earth life, but not called a Spiritualist. I did try to teach men and women the truth. I did try to teach them that they were responsible creatures and that there was no other way of saving themselves except through righteous living. I am glad that my eyes were opened to the truth while I lived upon the earth plane. From Whitewater, Wis.

Aggie Davis Hall.

Good afternoon, Mr. Chairman. 'Tis a pleasure for me to come back and bid you God-speed in this grand and glorious work. Spiritualism is no delusion but a fact well established in the minds of the people. God bless all my sisters and co-workers. I wish to send love to all who know me in earth life, and especially to my husband. I have been with him through all his sorrow of late. This to my husband, J. Hall. I am from Boston, Mass.

Sophia Krugler.

I am very much surprised to find myself here at this time. I was not like one who has preceded me, for I was a Church-woman, and judge of my surprise when entering the spirit world I found it so much like my earthly home, though more beautiful and different from what I had anticipated. I found that I could take up life just where I had left it on the earth plane, and that my spirit returned to those I loved. But whilst I have knocked at the door and tried in many ways to make my presence known, I feel that up to this time I have been unable to do so, though I felt if I came here and would voice this message to you, it would be sent abroad, and some kind friend would hand it to those I love. Mother and father, I live. Your Sophia is your Sophia still. I would have you know that I am happy, and that that which was taught me was not detrimental, but rather helped me to understand myself. Now I know that I did my duty as a Christian woman, and I know that I grieved a great deal because my husband William could not see just as I saw, but I feel his liberal thought is a great help to him, and that by and by he will be drawn towards the great truth of spirit return and in this become enabled to help others out of the darkness into light. I am from Spencer County, Ind.

Louis Haight.

My dear friends, I hope I am not imposing on you this time, but I feel anxious to send this message to the loved ones at home, who to-day are grieving over my loss, as they suppose. I am not lost in a spiritual sense. Oh, it was very sudden, I know, and you were not prepared for the blow, but as husband and father I am still close beside you every day and am influencing William to do all he can for you. That little matter which you feel so unsettled about will come out all right, as I am using my spiritual influence in that direction. Good bye. I am from Clyde, N. Y.

Written for THE LIGHT OF TRUTH.

The Higher Law.

HELEN MARION WALTON.

The higher law, the higher law,
Is God's most potent will,
Is also man's inheritance,
His happiness to fill.
O love is law, and law is love,
It ruleth every mind,
And sits upon its righteous throne
And judges all mankind.

The world and planets as they roll
In continents of space,
Doth by creation's perfect law
Find purpose, time, and place,
We see the Alps in grandeur rise
From out old Nature's breast,
Upon its topmost fissure there
The eagle built its nest.

But love the greatest of them all
Is yet a part of law,
Pervadeth every living thing,
And hath no human law.
Most perfect love awaited me
Beyond life's fretful tide,
And in its perfect law shall I
Forever there abide.

THOUGHT ATMOSPHERE OF THE UNIVERSE.

It was a daring attempt to utilize all phenomena of spirit by a grand generalization which should be to the realm of spirit what the law of gravitation is to the physical world. Such an attempt is made by the author of "Studies in the Outlying Fields of Psychic Science," and it is sustained by a review of all the varied phases of spiritual phenomena which are made to prove the theory by which they are explained.

The following paragraph contains an outline of this grand theory:

"Aside from this spiritual substance, beyond the pale of the most attenuated matter, is the spirit ether. The students of light have found it possible to explain its phenomena only by the hypothesis of an ether, a universal fluid of extreme tenuity, the vibrations of which are interpreted by the eye as light. This ether was at first a dream of the imagination; but by answering all questions, solving all problems, and receiving the verification of mathematics, it has become a demonstrated theory. It is probably the common medium for the transference of electricity, heat, and magnetism as well. It is an illustration of one of the many instances when the imagination has overreached the reason in the race of discovery.

"In the same manner we may predicate another ether, the medium through which all spiritual phenomena are produced. We may prove the existence of this ether by the certainty and harmony of the answers it gives, as the existence of the luminiferous ether has been demonstrated. As the great life-giver we may designate it psycho ether. It cannot be said to be material, for it belongs to the region beyond that recognized as material by our senses. It is the sublimation of matter, vastly more attenuated than light-ether, and thought moves in it from thinking centers as light is propelled from luminous bodies. The qualities of this ether on the possibilities of life and spirit, and to it for explanation we refer all psychic phenomena."

Professor Challis, the late Plummerian Professor of Astronomy at Cambridge, says: "I have been unable to resist the large amount of testimony to such facts, which has come from many independent sources, and from a vast number of witnesses. . . . In short, the testimony has been so abundant and consistent that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."

CONCERNING BEQUESTS.

There are, no doubt, many who would be willing to help the cause by bequests if a way could be pointed out which would be held as binding in the courts. At request we have had the subject thoroughly examined by eminent counsel in this State, and herewith print a form which, we are assured, will stand and afford the giver an opportunity to help in some degree the great work.

Form: "I give and bequeath to the owner or owners of a newspaper now published in the city of Cincinnati, the State of Ohio, known as the LIGHT OF TRUTH (Here insert full description of property to be given.)

"Which bequest is to be used in the publication of said newspaper and books that may be printed from time to time in the printing establishment of said LIGHT OF TRUTH."

In drafting such a bequest the testator should be careful to see that the signing or witnessing of will is done in accordance with the laws of the State in which he or she resides.

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CINCINNATI, SATURDAY, OCTOBER 7, 1893

THE LIGHT OF TRUTH cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable on their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once discontinued.
We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of action.
When the postoffice address of THE LIGHT OF TRUTH subscribers is to be changed, our patrons should give us two weeks previous notice, and not omit to state their present as well as future address.
Notice of Spiritualists Meetings, in order to insure prompt insertion, must reach this office on Tuesday of each week, as THE LIGHT OF TRUTH goes to press every Wednesday.
Rejected ads will not be returned without postage accompanying same—our preserved— and thirty days after receipt.

TABLE OF CONTENTS.	
First Page.	Fourth Page.
Report of National Convention.	Editorial.
Populism and Spiritualism, Samuel M. Terry.	News from Correspondents.
The Church and Spiritualism, J. Louis Berry.	Women's Club.
Is Materialism a Fact? by the Editor.	Mediums and Lecturers.
From the Diary of a Veteran, John Wetherbee.	An Investigator's Idea, Geo. M. Bacon.
Sea Spirits.	"Antiquity Unveiled."
Thought, Transference or Spirit-Impression—Which? O. W. Humphrey.	The Long and Short of It.
The Soul in Space.	No Harm Done.
Spiritual Message Department—Our Free Circle—Report of Success.	Suggestive and Critical.
Miscellaneous.	Literary Review.
	List of Spiritual Books for Sale at this Office.
	Locals and Personals.
	News from Correspondents.

"He's true to God who's true to man; wherever wrong is done, To the humblest and the weakest, 'neath the all-beholding sun, That wrong is also done to us; and they are slaves most base Whose love of right is for themselves, and not for all their race."

JAMES RUSSELL LOWELL.

THE WORK OF THE CONVENTION.

From the Rockies to the Alleghenies let joy be unbound. In the Mississippi Valley cradle lies a child new born. Spiritualism now defined, Spiritualists now united! In travel from Hydesville raps! Long discordant; now harmonious, heterogeneous now homogeneous, spirit and mortal now move a harmonious whole.

Many attempts have been made to band together the Spiritualists of this country. In the first years after spirit-return was known every possessor of that knowledge became self-reliant, while to the world their controls early began to teach co-operation. Spirit protection was withdrawn—persecutions increased, society unrestrained, handled us severely. Then, and not until then, did we see the use of joint effort—then, and not until then would we admit the necessity of having spirit-return related—politically, socially, and religiously to the world. After teaching co-operation and association to others, we at last felt the need of it for ourselves. To be able to build educational and benevolent institutions, to secure the courtesy for our mediums in travel, to escape taxation and at the close of life to leave a legacy for the care of our instrument's, and the grand cause we love it was necessary Spiritualism should be defined.

What a narrow scientific meaning, but a wider and deeper significance—its relation to man and man's relation to the great world of spirit beyond.

Organized, defined, and domiciled in this the Columbian year—fortuitous things concur! Let us keep pure and clean our glass, that each may be a window to the beams from above. Let us help to hold up the hands of those entrusted with its material welfare.

The constitution adopted, the resolutions defining its purposes—the proceedings at length—are reserved as its special property, to print in pamphlet, to be sold as a souvenir.

The attendance was large. The names of the delegates with more of details will be given later.

THE WORLD'S PARLIAMENT OF RELIGIONS.

When Thomas Paine uttered that grandest of all human sentiments, "The world is my country, to do good is my religion," few understood him. But in our day and at the present writing we are beholding at least a partial understanding of the sentiment in the great body of the people.

The spectacle at Chicago where are congregated representatives of the world's religions reveals this fact. Probably in no land on earth could such a body of men convene with such an utter absence of intolerance, creed stricture, or criticism as mark the present convocation. While converts may not be made either one way or the other, and while there may be in some directions a narrowing of opinion as to the utility of certain prescribed forms, the fact that unabated interest in the proceedings continues, and great crowds of intelligent, refined people are in attendance, indicates the far-reaching influence the congress is bound to exert upon the religious thought of the world.

It is a comparatively recent date since modern research has been enabled to penetrate the exoteric and esoteric religious systems of the East. They have been buried for centuries from the brain of the occidental world. But upon learning something of their nature, how beautifully they all blend in the one common unitary idea of religion? The highest good of a people may be said to constitute the highest religion of a people. Accepting this idea the universal concrete form is the same, differing only in nationality or ethics of civilization, which depend on the climate, food, and soil of the people. These can not be changed. Therefore the Buddhist will be Buddhist, the Brahman will be Brahman, the Mohammedan will be Mohammedan, the Christian will be Christian, but war of sect may cease, and each be recognized as a part of one whole.

"Whose body nature is, and God the soul."

To the liberal ideas of the American people the success of the great congress is due, and that liberality of sentiment has been nursed and fostered by those who felt the inspiration of such men as Paine, Wesley, Channing, Parker, and latterly by and through the silent and potent forces of the spirit world. This factor in the present splendid achievement is the part Modern Spiritualism occupies. Had there been no awakening of thought on the subject of immortality; had there been no separation of State from Church in a form of government guaranteeing religious freedom; had there been no demand made upon the great store-house of spiritual and ethical knowledge, then the spectacle at Chicago could not have been. One event must needs precede its successor, and all things come in their time and order.

Ptolemy must needs have come before Copernicus and Bruno. Pericles heralded Demosthenes. There is always a John the Baptist in the wilderness. Spiritualism is the great herald of the nineteenth century. In the wilderness of

broken idols, dead superstitions, and shattered creeds, it cries out to mankind the grand cosmopolitanism of the angel world. Because there is this broad philosophy, religion dare raise her head above the mob, and say: "Peace, be still!" In this light all Bibles, all forms, all laws are perceived to be the blocks, the tools, and the charts in the kindergarten of human progress. Men are brethren, the world is one country, and goodness the true religion.

CATHOLIC CONGRESS IN SESSION.

Five hundred delegates from every section of the United States were in attendance recently at the Catholic Congress. The delegates were composed of both sexes. Our good Methodist brethren who have voted and wrangled over the eligibility of women as delegates to their general conferences will please take note that their Catholic brethren have shown a due appreciation of the mothers by electing them as their delegates to this great Church conference.

The Catholic Church evidently believes that their organization, ruled by a foreign pontiff, would soon be a "rope of sand" without the joint co-operation of the mothers of this land. Pope or no Pope, they know that the "mother who rocks the cradle rules the world."

Our Methodist brethren may turn up their noses at this Catholic innovation, but Spiritualists will all rejoice to learn that woman is forging to the front in any Church. They know that the great force in social and progress spiritual of the future are the mediums of the land, and that of the two sexes woman is the more easily developed, and through her intuition quickly responds to the touch of the spirit world. The Catholic Church will become less dangerous as she multiplies the offices for women, and more susceptible to the American spirit that is sure to leaven her ranks. If the Catholic mothers were not present to encourage and inspire such men as Mr. W. T. Elder, of New Orleans, he never would have dared to utter the following:

"My contention is that we have no hold upon the agricultural masses, and that this fact accounts for many of our deficiencies. Why is it that the greatest men of our nation are non-Catholic? It is because the vast majority of these great men are from sturdy rural stock, and the rural stock of the United States is solidly, staunchly Protestant. Let us not whine about prejudice and intolerance, anti-popery, and secret societies. Let us tell the truth to ourselves. Our inferior position, and it certainly is inferior, is owing greatly, chiefly, almost wholly, to ourselves. The great men of this nation have been, and are, and will continue to be Protestant. I speak not of wealth, but of brain, of energy, of action of heart. The great philanthropists, the great orators, the great writers, thinkers, leaders, scientists, inventors, teachers of our land have been Protestant. What surprises me is the way we have of eulogizing ourselves—of talking buncombe and spread-eagle, and of giving taffy all around. I am sorry to say that I can not well join in this enlivening pastime. When I see how largely Catholicity is represented among our foodlum element I feel in no spread-eagle mood. When I note how few Catholics are honestly tilling the honest soil, and how many Catholics are engaged in the liquor traffic, I can not talk buncombe to anybody. When I observe the increasing power and ascendancy of the Jews, when I see the superior vigor, originality, and opportuneness of Protestant lay charity over similar attempts on our part, and when I observe the immense success and influence of secret societies, even here in this most Catholic city of the Union, I have no heart for taffy-giving. When I reflect that out of the 70,000,000 of this nation we number only 9,000,000, and that out of that 9,000,000 so large a proportion is made up of poor factory hands, poor mill and shop and mine and railroad employees, poor government clerks, I still fail to find material for buncombe or spread-eagle or taffy-giving."

From Burke to Archbishop Ireland.

The English people, in the reforms made by them during the last century, owe much to the Irish. From Edmund Burke and his prosecution of Warren Hastings, to Parnell with his struggle for home-rule, the aggressive and fearless Irishmen have led in all reforms. In America, from Patrick Henry to the present moment, they have been agitators. Archbishop Ireland has undertaken a colossal task in liberalizing the Catholic Church. In the East both he and Satolli met with frowns, but once in the great Mississippi Valley crowds follow, cheer, and approve.

At all Catholic gatherings in the West Ireland keeps well to the fore his ideas of reform. With the genius of his race he quickly feels the public pulse, his native tact and talent for leadership enables him to appear to lead when in reality he but follows. When his Church tried to meddle with the public schools the archbishop's ear went quickly to the ground and heard the tread of the A. P. A.'s long before others in the Church knew the storm was brewing.

To divert the public mind Ireland formulated his Faribault plan. The latter eventually kicked up a row within the Church. At the present moment the archbishop declines to be interviewed on the Faribault plan. No doubt at the suggestion of the Pope silence and an apparent abandonment will be his tactics.

Sunday before last amidst great pomp Archbishop Hennessy was consecrated at Dubuque, Iowa. When it came Ireland's time to speak at a banquet held in Hennessy's honor he did not let the opportunity pass to stir and enthrall the crowd by asserting that the Catholic Church could only progress by respecting the Constitution of the United States and its institutions.

If the Catholic parochial school should ever be abandoned Archbishop Ireland will be entitled to the credit. While Ireland is trying to call off the A. P. A. in America the Pope is fearful the Italian government will eject him from Rome. The following is from the New York World September 18th:

ROME, September 18.—Signor Santamaria, Minister of Justice and Ecclesiastical Affairs, has resigned because he finds himself not in accord with the government's plans for reopening the conflict with the Vatican. In view of the increasing hostility displayed by the government, which is attributed to the Pope's friendship for France, the Vatican is again considering arrangements in regard to the Pope's removal from Rome, and has already applied to Spain on the subject.

Missed the Mark.

A contributor in the Commercial Gazette in a recent Sunday issue, writing against Spiritualism, urged the city authorities to "rid the town of a religious game that leads to insanity and suicide." The first case, it is strange to note, happens to be of the Christian order, though not in this city. But it is a case of insanity and suicide combined. The news-item reads:

SYRACUSE, N. Y., September 26.—Frederick V. Brown, a Christian clergyman who recently resigned his charge at Braddock, Pa., committed suicide here this morning by jumping into the Erie Canal. He was adjudged insane yesterday, and was being taken to the Ogdensburg Asylum from Pembroke, Genesee County, but eluded his keepers.

If Spiritualism is to be held responsible for an occasional case of insanity or suicide in its ranks, what about Christianity in whose ranks this is of daily occurrence? People living in glass houses should not throw stones.

REVOLUTION is in the air. In the time of Louis XVI. it was royalty that had swallowed up all the wealth to the impoverishing of the masses. To-day the millionaires represent royalty, and will be the aim of attack—though by ballot rather than bullet it is to be hoped. The revolution may only be a mental one; but the physical is so closely allied to the mental nature of man that the agitation is readily communicated to the exterior of emotional dispositions and result in bloodshed. A wholesale deposition of the moneyed influence in politics would be the country's salvation just now.

The Eight Hour Demand.

Several railroads centering in New York City, forced by falling off in patronage, instead of discharging a part of their employees, have retained them all, and reduced the hours of labor to eight hours. Employers throughout the country have found that it is preferable to retain their employees at a less number of hours than to reduce the number by discharging a portion. The labor unions have been urging an eight hour day without much prospect of success. Now it would seem that their demand is to be granted in a most unexpected manner, and should the present pressure continue the hours may be still further reduced. The position between the laborer and employer has completely changed, and we may within a year have the unions clamorous for a ten hours day.

AT THE recent Psychological Science Congress at Chicago, a man presented himself and offered \$1,000 that no member of said society nor any one else could read the contents of a sealed letter held by him or allowed out of his sight. Of course not. The Congress did not meet to make experiments, but to record their experiences with mediums, as astronomers do without bringing their instruments along, ready to prove their claims to any crank that may come along who doubts their word. Let the \$1,000 crank find some medium of his own ilk who will try. No respectable medium will sell his or her mediumship for filthy lucre, and the frauds are not apt to bite.

LADY ISABEL SOMERSET writes to Prof. Elliott Cones concerning Spiritualism: "In my opinion a clear distinction should be drawn between the interrogative temper of mind in which a scientist approaches the study of nature and what is called supernature."

Prof. Wm. Crookes, F. R. S., writes under date of July 27, 1893: "As for the statements I have published in various papers on the phenomena of Spiritualism, I hold the same belief about them as in the past. Read my recent 'Notes of Seances.'"

COMMENTING on Mr. Stead's new publication, *Borderland, the Christian World of England* says, there is no doubt that in his new departure Mr. Stead has caught a rising tide. Occultism is the new European fashion. * * * And the movement is spreading. * * * We have beforetime in these columns expressed the conviction that the phenomena in question are legitimate subjects of investigation, but is one for trained minds only to deal with, and to throw it open to the public indiscriminately will do harm.

SPIRITUALISM, like all other progressive reforms, is undergoing a transition from the old to the new. Old workers and combatants are retiring, while new ones are assuming their places, every such change bringing higher and more progressive ideas into the ranks. Though reluctantly accepted, they finally gain the ascendancy. These changes seem like discords to many, but a few years hence will prove them to have been but effects of a natural evolution.

SHIPWRECKED between laws is the man who is threatened on one hand with fine if he refuses to send his child to school, and on the other with refusal to teach or accept his child if it does not submit to taking a dose of legal poison in the form of forced vaccination!

HE WHO refuses to accept a communication from a notable spirit because his logic or grammar is not consistent with the original, should also refuse a telegram because the operator is a bad speller. It is not the spirit, but the amanuensis which is faulty.

SPIRITUALISM is based on truth, and therefore truth alone should govern it as a mortal cause, whatever the consequences among its advocates. Let us be charitable, but not at the sacrifice of honor.

MUST a man take a dose of poison because the law prescribes it? This is just what forced vaccination means.

TO THE SPIRITUALISTS OF AMERICA.

The financial panic is over and business is rapidly resuming its normal condition, therefore, you, as well as ourselves, are ready to take up the work that may be daily assigned to us.

From all sides comes the cry to go on with the proposed plan of publishing good and cheap literature. One says: "I am confident that such books as you propose to publish, with attractive and catchy titles, could soon be sold on every railway train." Another adds: "The Churches owe more to their publications than any other evangelizing influence. I am one of two hundred and fifty to take your proposed issue of bonds." A multitude of letters insisting that "the time is ripe for the establishing of a Spiritualist publishing house."

To all we say nothing shall deter us from sending broadcast into the world the best and cheapest literature that our cause can produce. Our plans are matured. Every Spiritualist who can, during the coming year, subscribe for one of our bonds shall never regret the humble part he took in the inauguration of this great work. Your interest will be promptly paid and the principal returned when due. Your children in the coming generation will point with pride to the ancestor who was instrumental in establishing this educational force in the land. You can subscribe for a bond any time and pay for the same in twelve monthly installments, commencing January 1, 1894. If at any time you should change your mind or find it impossible to pay your subscription, we stand ready to return the money and receive back the bond. Correspondence is solicited.

Letter from Abby A. Judson.

Having been unexpectedly busy this week I have been prevented from writing my usual letter. I will, therefore, present to you instead the following report that I made of a lecture that was delivered by our noble speaker, J. Clegg Wright in the trance state, before the North Star Camp, Minneapolis, on Sunday, July 9th of this year:

"I am an old man. I dwell in a sphere far removed from this earth where you mortals dwell. I live, I live—the sublimest fact ever known to the mind of man. Your somnambulist existence now is the prelude to the panorama of the endless. I touch the finite. I am finite. I live in one place at one time, and am therefore finite. The infinite can not be known. There is, there never has been any miracle, even when life came out of non-life. Creation would be a miracle, but there can be no creation."

"There is either universal law or there is what you call God. There can not be both. Theism constructed a sensible God. Philosophical atheism knows no God. All religions are alike in one sense—they are false. Religions define the relations between God and man. There can be no relations between me and the infinite. I owe no obligations to the infinite, for I made no contracts with the infinite. I never asked to be born, and I absolutely decline to die. Behaving well to one another is morality."

"God is almost expired. God is a relic, a fossil, a sham, a shibboleth. God is the totem of religious fashion. The Church is a barn, where the fossils of the ages are stored. The thirty-nine articles are voiceless. Virgin mothers and holy waters do not exist."

"Superstition began to die when science was born. Science will kill all the religions of the world. There is nothing greater than personal consciousness. I live because I must live. Necessity will carry me on. Religions will rot on the high-road of time. But science will settle itself, and it will settle man in this world, and in all worlds forever. I live. I can not die if I would. There can be no suicide in nature."

"Progress consists in change to more agreeable states. Good and evil are relative states. Phenomena are neither good nor evil. A good dog is one who will bark when the thief comes in the night. A bad dog does not bark at the thief. A good man will bark when he sees the devil. There is no such thing as absolute goodness. If you should find abso-

lute goodness, kill it, for it would stop progress. What could come after it, pray? I could become happy even in hell if I should stay there for a thousand years, for I would by that time adapt myself to my environment."

"This is a shoddy age, for it is a money-getting age. Think! Think! We are now on this side of yonder picket-fence. We take with us beyond the picket fence whatever we gather up in time. We would not destroy in their own time Buddhism, Mohammedanism, nor Christianity. Each is the product of evolution. Even Roman Catholicism is good for people who do not know much. I do not like a Pope, for he is a theological and a religious fraud. The priest and the politician become one person, and then they command the votes."

"All religions would persecute if they had the power. Let us play one religion against another, and then liberty will have a chance. Mankind is like a cage of monkeys. Some one threw into this cage a bone, with 'God' marked upon the bone. The monkeys began to fight over this bone, and they have fought ever since. The more egotistical a man is the bigger does he make his God. Science must over-lap speculation, and Spiritualism is here to do this work."

"You are not here merely to find out whether you will be alive the day after to-morrow. You are here to learn what messages of light can come to you from beyond the picket-fence."

"Look at this life. You suspect your friend. You doubt your lover. Life is a mill-stone. You are always facing pain. There are pains of birth and pains of death. Why is there so much pain? Why did not the maker make it differently? Simply because he did not make it. This life is not made: it grows. This is the dawn of a better era. By-and-by the mind will be freed from the body. There can be no stomach there."

"Our work is to rub barbarism out of the mind. Spiritualism is to rub out all these bigotries. A spirit with a strong religious spasm has an idea dominating it. Dominant ideas are the enemies of man and of spirit. Growth dissipates dominant ideas. I would rather have a balanced mind and an animal nature than a top-sided mind and what the bigots call morality. Freedom first, last, and forever for the human mind! When a god comes to tie up my mind I will fight the god. This is democracy—not Cleveland nor Harrisonian democracy. It is a clean democracy."

"Improve the mind in order to save men. In former times they used to make men good and keep them ignorant. There was the old mythos of the tree in Eden. Adam was condemned for tasting of the tree of knowledge. If I were offered one of two apples—morals and knowledge—I would prefer knowledge. For morals will grow out of knowledge. What are morals? They are a rule of conduct between man and man founded on usefulness. Make a man wise, and you lift his moral standard. The condition of your conscience shows what education and development you have. It is a wind from the divine."

"What is the divine? I do not know the divine. I feel it. It makes for righteousness. It is love, not hate. It is harmony, not disharmony. Love is natural. We are all going on together. All expressions of life love each other. Yonder tree is my brother. All are together, both here and there. This sort of democracy is sublime."

"When we think of our destiny and our sovereignty, it is a pity for any of us to be dogmatic. Immortal men can not afford to be unjust or revengeful. Revenge dies on the road of progression. A liar is contemptibly mean. He tramples on his own sovereignty. Cruelty, want of love, want of justice, will drop from you somewhere as you ascend the steps of progress. Spiritualism comes to broaden our entire being."

"Liberty can not live, love can not grow where there are bigots. It is the bigots that plant dominant ideas."

"The work of Bacon was a great one. But Bacon did not write the plays of Shakespeare. Of all the cranks in this cranky world, the man who tries to dim the grandeur of Shakespeare is the crankiest."

"Athens and Plato were in their prime 350 B. C. The mob made mud-balls to fling at philosophers, and they labeled these mud-balls with the word 'atheism.' One of the balls struck Socrates, and he became a martyr of free thought. The priest and the soldier killed Greek civilization. Then came the Dark Ages, when the Church ruled the known world. Learning, painting, the arts, and jurisprudence were all killed, and human labor became slavery."

"Then came Bacon, a leader of thought in the new age. The logos was born again in the logos of modern science. 'Unto us a child was born,' and the child was named 'Science'—the true Savior of the world."

"Spiritualism falls in line with science. She says, 'There seems to be a soul beyond the picket-fence, I will find it by phenomena.' Spiritualism means mediums, phenomena, and spirits. If there are no mediums we know of no spirits. If there are no phenomena produced by spirits, then there are no spirits."

"Spiritualism lies not on philosophy alone, but on phenomena. When you have found a true medium, feed him and love him. Remember that you can kill him by criticism. 'Make the sufferings of individuals less. Be kind in your utterances. Kind words are more than coronets.' Widen the circle of freedom. Go for facts. Dream as you like, speculate as you like, dogmatize never."

Hamilton, Canada.

Mr. Geo. W. Walrond continues to delight the spiritualistically inclined public of Hamilton, Canada, with the trance discourses on philosophy, science, and religion. Last Sunday an analysis of Theosophy was presented to a very good audience. The control asserted that the very foundation of modern Theosophy rested on two or three human beings. It was human in its conception, human in its very class or caste of adherents, and human in the very plagiarisms to be found everywhere in its literature. Who were these Mahatmas? Who are they, where are they, and who has seen them? are questions that must be satisfactorily answered. Theosophy denuded of the mysterious clothing of Blavatskyism is Spiritualism pure and simple. The doctrine of re-incarnation can not be proven by one fact in the world to-day. The inequalities of the human race may be accounted for by a thousand and one theories other than re-incarnation said the intelligence who claim to have been a Theosophist before death, and he had discovered this on entering the spirit world. If the facts of Modern Spiritualism would not convince the world of truth, the fantastical philosophies of Theosophy never would.

CORR.

The good work is going on in this city under the guidance of spirit influence. Brother Walrond's control gave an address on "The psychical tendencies of the age" and the advance human thought had in the science of the soul. A subject handed up was "Astrology," which the guide said was the art of foretelling future events from the aspects, positions, and influences of the planets. It was generally understood that the art was invented by the Chaldeans, but the spirits had traced it back to the earliest Egyptians, who in turn had learned the science from the Atlanteans. It was connected in these very remote ages with the planets, and whose religion consisted in the worship of the planets or the host of heaven. Pure astrology *per se* is a thorough knowledge of astronomy and the law of correspondences, the former dealing with the planets and the latter with the influences of the same upon mankind and man's surroundings. Astrology contained many truths that only a scientific adept could comprehend. We have with much regret to report the removal of a most estimable lady, belonging to this city, to a lunatic asylum. She was rapidly developing mediumship, but the old, old story of indiscretion and two frequent sittings had overpowered her mentality, though we trust it is only temporary. Had Mr. Walrond been called upon to demagnetize the influences instead of calling in a doctor this trouble would have been averted. Singular to say a similar accident was on the eve of happening to another lady medium from Toronto who was almost prostrated by the influences of foreign agencies. As in cases of a like nature the lady was thoroughly magnetized and the obsessing power removed in time. "Be temperate in all things" is a scientific command, it applies equally to all investigators but more particularly to persons undergoing development. *Verbum sat sapientia.* We are sorry to learn that the society in Toronto has fallen through. Spiritualists stir yourselves.

CORR.

Williamsport, Pa.

To show their appreciation of the services to the cause the inspired speaker who ministered to them so generously last March, Lyman C. Howe, the little band who have styled themselves, the First Society of Spiritualists of Williamsport, assembled together and voted unanimously to devote the money in their little treasury fifteen dollars to further the noble effort of Dr. Spinney, and others to raise a fund of fifty hundred dollars for his benefit.

Let the "Ninety and nine" older and abler societies throughout the country who have been served and instructed by him, go and do likewise.

LYDIA R. CHASE, Correspondent Secretary.

News from Correspondents

Boston Letter.

Coming back to Boston, back from the camp, the Fair, the seashore, the mountains, put on again the work-a-day garment—we find would inquire what have our spiritual friends been doing this busy vacation? We find nearly all of our old time campers have returned with renewed interest and increased courage for the Winter's campaign. Spiritualism is becoming popular in Boston, and whatever is popular at once becomes interesting and worthy of investigation. The press and pulpit are becoming more liberal and willing to acknowledge their interest in psychic force and phenomena. Spiritual meetings have been continued all through the heated term and hundreds of investigators are inquiring in regard to the fact of spirit-returns. There is also much sympathy with the spirit world and the mediums through which they manifest themselves, and, guided by reason, there should be confidence and trust in order to obtain the best results. Yet, do not think that every thing coming through spirit source should be accepted as absolutely true. The conditions here have very much to do with mediumship, and here we should subject our tests to the judgment of reason. We are glad to notice the enlightened sentiment that pervades the entire community. The people are thinking and are not likely to pronounce Spiritualism a humbug simply because they do not understand it. All the religious societies of Paritanic Boston are speculating upon the hereafter and their Scriptures are full of angelic ministry, and we find their members turning anxiously towards the developments of spirit influence and power, seeking to know of these things rather than accept them by mere faith. Such is the mental condition of the thoughtful, intelligent people of dear old Boston and we may reasonably expect a greater revolution in religious thought during the coming campaign than was ever known before. Down deep in the hearts of the Church people, everywhere, I find this spirit of inquiry, coming to the investigation of spiritual truth very cautiously and many times under the cover of secrecy, yet the spirit of inquiry and an anxiety to know whether "if a man die, shall he live again," leads many of our devoted Church-members to visit some medium who can answer this all-important question. I find, too, that the public press of the city of Boston are looking upon Spiritualism with more favor. A few years ago I ask one of our city editors if he would like to have me report a spiritual seance? His reply was, "No, not unless you can expose the fraud and tell the public how it is done." This same editor has come to look at Spiritualism as something worthy of investigation, and at the anniversary of its advent sent one of his best reporters to write up the celebration of the Boston Spiritual Temple, which I was then reporting for the *Light of Truth*. The nature of the future life is so clearly revealed through Spiritualism that there is really but one opinion, that the nobility of character forms the basis of happiness in the great hereafter, and it a great advance to have a philosophy which proves, beyond a doubt, that annihilation is a baseless fancy and salvation through faith a dream without foundation.

Are another week all the meetings will start, and we shall be able to give you more full reports.

The Boston Society for Ethical and Spiritual Culture, Mrs. M. Adeline Wilkinson, president, have leased Twilight Hall, corner of Washington and Hollis Streets, and reopened their meetings so successfully conducted in Park Square Hall last season. Prof. J. W. Kenyon gave a very interesting and instructive address at last meeting, followed by several very remarkable psychometric readings. His subject was "The Mediums of the Bible," and he proved very conclusively that Spiritualism is as old as the world itself. Remarks and tests were also given by Mrs. A. Forrester, Mr. David Brown, Mrs. Jennie W. Hill, and others. Miss Lulu Richards gives vocal selections which are highly appreciated. Test-circles are held in this hall every Tuesday afternoon, and a developing class Friday afternoon followed with a social entertainment and dance. Among their speakers we are pleased to notice Mr. E. Andrus Titus, formerly a Methodist preacher, but recently converted to Spiritualism, and who is doing a good work upon the lecture platform.

The meetings in Eagle Hall, Mr. E. H. Tuttle, conductor, have been well attended during the vacation season. At their meeting Wednesday afternoon, September 20th, Rev. G. V. Cording was present and spoke eloquently in answer to questions propounded by the audience, following his lecture with some fine personal readings. This was his last appearance before a Boston audience previous to his departure for the West and the hall was crowded with friends who came to bid him God speed in his spiritual work in the Far West.

On Sunday, readings and tests were given by Dr. Osgood F. Stiles, Mrs. A. Wilkins, Mrs. Robbins, and others. Mr. Tuttle is a fine test-medium himself and doing a good work for the spirit world, compelled to leave his usual avocation to enter the spiritual field. The meetings are well attended and very harmonious. Musical selections are furnished by Mrs. Nellie Casleton.

America Hall, so long occupied by our veteran friend and worker, Mr. Eben Cobb, has been leased by Dr. S. H. Nelke, and meetings are being conducted by him every Sunday, assisted by Miss Affie Peabody, a well-known Boston medium. The hall was filled at their last session, the meeting taking the form of a Sunday concert in connection with spiritual readings and tests, thus furnishing entertainment for all, skeptics as well as Spiritualists. At the last session Dr. Nelke spoke upon the "Great mind of to-day and what they think of Spiritualism," and was followed by Mrs. Forrester, Mrs. J. Woods, Mrs. Clark, and others with readings and tests. Mr. Julius Fredericks, zither soloist, Prof. Riegan, pianist, and Prof. Wallace, harmonica soloist, render fine music during the sessions. Miss Peabody, controlled by "Winona," is always on hand to give psychometric readings and voice messages from the spirit world. She also holds a circle at her rooms on Common Street every Sunday evening.

Harmony Hall, 724 Washington Street, where Dr. F. W. Mathews formerly conducted spiritual meetings is now occupied by Dr. W. L. Lathrop, and good news are obtained from the spirit world. Dr. Mathews, after a long sickness, recently passed to his spirit home, and will be remembered by his large circle of friends as an earnest advocate of spiritual truth, and an earnest worker in our cause. Several well-known mediums are always present and assist in giving tests and words of encouragement to those who are left to fight the battle of life. Among them are Mrs. Georgie Hughes, Dr. Thomas, Mrs. Collier, Mrs. S. E. Buch, Miss L. E. Smith, Mr. Jacob Edson, and Dr. Huot, formerly a Methodist minister, whose mouth was closed while attempting to preach and reopened by the spirit world.

At Commercial Hall Dr. N. P. Smith, conductor, meetings have been held during the entire season with a good degree of interest. At the last session remarks and tests were given by Dr. E. A. Blagden, Miss A. J. Webster, and others.

Other meetings will reopen the first Sunday in October, of which we will give full reports in our next letter.

Boston Spiritual Temple, in Berkeley Hall, will open with Mrs. Nellie J. T. Brigham as speaker for October, to be followed by Mrs. Shepard Lillie and other good speakers. Mr. William H. Banks, a successful business man of Boston, has been elected president.

The Ladies' Industrial Society have removed to Dwight Hall, 514 Tremont Street, and will open the Fall campaign Thursday afternoon and evening, October 5th. Mrs. Ida P. A. Whitlock, the efficient president, will give her best energies to the work and that is sufficient to ensure its permanency and success. The First Spiritualist Ladies' Aid Society, Mrs. A. E. Barnes, president, will hold their last meetings of the season on Friday afternoon and evening, October 6th, with music and addresses as usual. This society is one of the old spiritual landmarks of Boston, and has been productive of a vast amount of good in the way of furnishing relief for its worthy and needy spiritual mediums.

The First Spiritual Temple will open their regular services October 1st, the first Sunday in each month to be designated "Circle Sunday," thus giving their spirit friends an opportunity to manifest themselves. They have connected with the society a school for the intellectual, moral, and social improvement of their members—adults as well as children. Conversations on subjects leading to the broadest views of nature and of man, producing sound, rational method of investigation in every field of human research is the work contemplated. Mr. Lyman C. Howe is engaged for their public services during October. Thus, you see, the field is wide, and grand results must follow the work laid out by these different associations for the Fall and Winter. We are bound to keep the light of truth before the people, and are sure that we shall have your hearty co-operation in the good work.

F. ALLEN BRYAN.

Parkland, Pa.—Dr. Fuller sent the following P. S. to his last correspondence, which, however, was delayed in the mail and failed to reach us in time for last issue: "C. H. Barry presided in an able manner at the conferences and circles during the sessions of the camp. He was always found at his post of duty, and is an earnest worker for the cause of Spiritualism."

The societies of this city have commenced their work, and judging from appearance, a deeper interest manifests itself in the phenomena and philosophy of Spiritualism than ever before.

The First Society holds its meetings for the third season in Carnegie Hall, during September. Dr. G. C. Beckwith-Ewell has been the speaker for this society. Dr. Ewell gives expression to beautiful thoughts couched in poetic language, and his discourses have been much appreciated. He also gives psychometric readings at the close of each lecture. These readings are usually recognized and pronounced excellent.

An afternoon meeting for experience and phenomena is held under the auspices of the above society, and the hall is usually filled every Sunday. Among those who take part and give tests should be mentioned especially, Mrs. M. E. Williams, Mrs. Florence K. Rich Waite, Mrs. Henderson, and Dr. Ewell.

Walter Howell speaks for the First Society the three first Sundays in October. The Society of Ethical Spiritualists, with Mrs. Nellie T. Brigham as speaker meets at Knickerbocker Hall, on Fourteenth Street between Fifth and Sixth Avenues. Those who know Mrs. B. recognize in her one of our very best speakers, and a woman who wins all hearts by charming manners and many graces.

The New York Psychical Society meets at Spencer Hall on Fourteenth Street, a few doors from the Elevated Railway, every Wednesday evening. Addresses are given and followed by tests at each meeting. The season opens with this society on Wednesday October 1st. Brooklyn people have been regaled by Ada Foy, for the past two Sundays at Conservatory Hall. Mr. J. W. Fletcher speaks and gives clairvoyant descriptions during October in Conservatory Hall.

The Brooklyn Spiritualists Conference is doing excellent work. Last Saturday evening a memorial service was held to commemorate the ascension of Brother Bowen, a man who for many years was known to the writer as a level-headed Spiritualist. Mr. Bowen was no camel swallower! He was much respected by thinking people and in his departure to the higher life Brooklyn Spiritualists have lost a strong and noble worker, while he has gone to investigate and enjoy the phenomena of psychic life commensurate with his intellectual and moral nature which was highly evolved.

Mrs. Nellie T. Brigham delivered the memorial address, and was followed by others. Mrs. M. E. Williams has returned from her home by the sea, and is holding her seances for materialization. Mrs. Stoddard-Gray and De Wit Hough have come with laurels from Cassadaga Camp, and are doing their work. Mrs. Cadwell continues to give materialization, notwithstanding her recent bereavement—the passing away of her son. It is reported that Mrs. Ross is to visit this city during the present season. Many other mediums deserve mention but space will not permit further notice.

The *Light of Truth* has many staunch friends in this city, and a journal which keeps on in the even tenor of its way manifesting the spirit of "Live and let live," is bound to enlarge its circulation and win the abiding good will of the people.

Titus Merritt of 319 West Fifty-fourth Street has on sale cabinet photographs of Mrs. Lean Fox Underhill, Mrs. Margaret Fox Kane and Mrs. Kate Fox Jencken, which represent them when at the meridian of life. Price of each twenty-five cents, postage two cents. He will be pleased to receive orders for the above named from those who may be desirous of having them in their possession.

DETROIT, MICH.

We have read in a certain book that a prophet was not without honor, save in his own country, but have found there are exceptions to the rule, judging from the audiences that greet our speaker, Mrs. Nellie Baade, every Sabbath evening.

The subject handed in September 24th was "The Congress of Religion at the World's Fair: how will it affect the ethical, spiritual, and intellectual thought of the age?" The guides handled this subject in a masterly manner, showing that agitation of thought was the beginning of wisdom and that by coming in contact with people from all parts of the world, with their different religious beliefs, that people would learn that we lived in an age of reason and progress, and should "prove all things and hold fast to the good." But among all the vast concourse of people assembled at that convention, none could prove their doctrine correct only as the philosophy of Spiritualism will explain the knotty problems, and the phenomena demonstrates it.

This being a fact, does it not behoove all Spiritualists to unite and work with a determination to succeed, and bring our cause before the public, in a manner creditable to ourselves and angel guides, who come to us as ministering spirits, to bring that knowledge, "What the world can not give or take away?"

It seems to me, that when true Spiritualists realize the magnitude of the work before them that they will have the golden key of knowledge, which will unlock the hidden mysteries, which, when properly understood, will infuse new life into our spiritual being, and will also teach us that the only devil we have to fear is ignorance, and that we must work out our own salvation, we will have very little time to criticize our neighbors, shortcomings, and when an opportunity is given us to let our light shine before the world, we will be glad to do so and "not hide it under a bushel," as some seem to be doing, only known as Spiritualists, when away from home, in private or at some camp meeting, but let us who are in earnest in the matter, devote a certain time to circles, seances or any of the means devoted to spiritual intercourse or communion, for soul-culture, and self-improvement, do so with pleasure.

But let us not forget for one moment, that we owe something to the world in general, and when it is possible for us to do so, to rally around our mediums and lecturers, giving them of our sympathy and means to carry on the work of elevating humanity, and likewise let us remember to support our spiritual papers and do all we possible can to send broadcast, throughout the world, the bright gems of thought that is furnished us weekly from the brightest minds of the age.

Yes, let us devote six days in the week to the improvement of our minds and our best interests, but let us rally our forces on the Sabbath and unite to build up our own cause instead of attending the liberal Churches who hope for immortality. Let us support our own society and bring conditions with us that will attract influences around our speakers, that will sustain and cheer them in all their spiritual undertakings. If we do this we must and shall prosper, and with such a talented and renowned medium, and lecturer as Mrs. Nellie Baade, Detroit can boast of one of the best spiritual meetings in the State. Although we have not sent a delegate to represent us at the convention at Chicago, we will do all in our power to advance the cause here at home and later on, if we think best, will organize. But under present conditions, do not think it advisable, but hope success may attend all spiritual work everywhere. E. C. WRIGHT.

WONENOW, WIS.

During the two weeks' sojourn of Mr. W. H. Bach and wife among us we have enjoyed a festival of intellectual reason and social intercourse long to be remembered. Through his efforts our society has felt a strengthening and uniting force which has brought us together again with feelings of renewed energy of purpose and a desire to push forward in the work before us. He labored with his hands, as well as with his brains, towards helping to prepare the grove for the accommodation of the people. Mrs. Bach kindly assisted in the work of decoration, and acted as superintendent of the musical arrangements with much credit—her beautiful selections adding much harmony to the occasion.

Sunday afternoon, September 24th, after partaking of a bountiful repast, prepared by the ladies, the park was beautifully dedicated to the use of Spiritualism by an appropriate ceremony, Mr. Bach's control giving it the very fitting name of "Unity Park."

After the dedicating services were over, as it was becoming chilly in the grove, the large audience betook themselves to the kindly shelter of their hall, where they listened to an earnest and touching address by Mrs. Edna Ford of Brooklyn, Wis. This lady has lectured here frequently, and in her quiet and modest way has won the love and esteem of our entire community.

The evening a crowded house greeted Mr. Bach's last effort among us, and it was simply immense, his subject being, "What has Liberalism Done for the World." Methinks many went away with sore heads, struck by the great chunks of truth, at random, hurled so eloquently from his lips broadcast among them to find fruition in days to come. They took the train late Sunday night for Chicago, to be in attendance at the National Convention. The good wishes of our society attend them in their journeyings, and recommend them to other societies wishing earnest workers.

Our society furnished two delegates to the convention—our president, Mr. Reuben Fish, and Mr. Frank Chovin. EVA H. POTTER, Sec'y.

A Friend

Wishes to speak through the *Register* of the beneficial results he has received from a regular use of Ayer's Pills. He says: "I was feeling sick and tired and my stomach seemed all out of order. I tried a number of remedies, but none seemed to give me relief until I was induced to try the old reliable Ayer's Pills. I have taken only one box, but I feel like a new man. I think they are the most pleasant and easy to take of anything I ever used, being so finely sugar-coated that even a child will take them. I urge upon all who are

In Need

of a laxative to try Ayer's Pills."—Boothbay (Me.), *Register*.

"Between the ages of five and fifteen, I was troubled with a kind of salt-rheum, or eruption, chiefly confined to the legs, and especially to the bend of the knee above the calf. Here, running sores formed which would scab over, but would break immediately on moving the leg. My mother tried everything she could think of, but all was without avail. Although a child, I read in the papers about the beneficial effects of Ayer's Pills, and persuaded my mother to let me try them. With no great faith in the result, she procured

Ayer's Pills

and I began to use them, and soon noticed an improvement. Encouraged by this, I kept on till I took two boxes, when the sores disappeared and have never troubled me since."—H. Chipman, Real Estate Agent, Roanoke, Va.

"I suffered for years from stomach and kidney troubles, causing very severe pains in various parts of the body. None of the remedies I tried afforded me any relief until I began taking Ayer's Pills, and was cured."—Wm. Goddard, Notary Public, Five Lakes, Mich.

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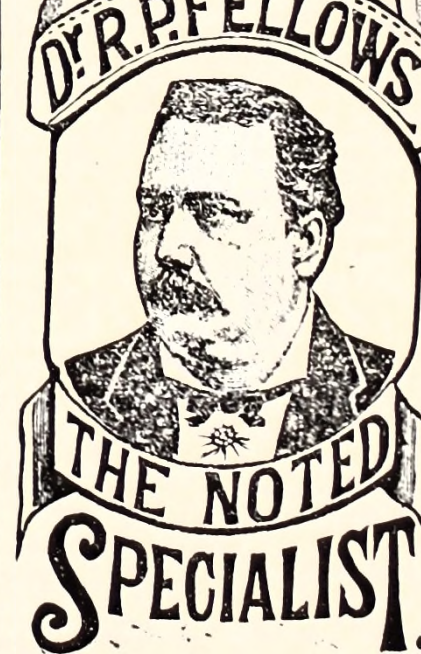
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VOICE OF THE PEOPLE.

Written for the LIGHT OF TRUTH.

AN INVESTIGATOR'S IDEA.

GEO. M. BACON.

During the past three years I have given considerable attention to the investigation of the claims of Modern Spiritualism. One thing that I have noticed above all other things is the seeming lack of well-defined ideas as to what the philosophy really teaches. I can find hardly any two persons that have similar views on the subject. I wonder at this and am at a loss to see what good can come of such a state of affairs. Many times I have suggested the idea of some kind of an organization; but have always been met with the reply that such a course would not do; that it would sooner or later result in a condition such as the ordinary Churches find themselves to-day; that the thing most to be dreaded is the danger of drifting into a system of creeds and dogmas. For my part I can not see that such a result would necessarily follow. If the Harmonical Philosophy teaches anything it certainly teaches the ideas of correct living and a proper course of action. The idea of a man's obligation to his fellow man is clearly shown. If a man fully believes in a common fatherhood of the whole human family; he must surely recognize his obligation to his neighbor and must be convinced that it is his duty to endeavor to help his brother in trying to help himself. This one fact alone would be enough to form an organization upon so that all efforts would be well directed. In this beautiful city of Denver with its thousands of believers in the teachings of the spiritual philosophy there is no well-conducted organization. How much better would it be for every one if their people were in full accord upon one general principle than to be as they now are all disrupted and unorganized.

Whenever I go to hear a lecture and am compelled to listen to a tirade against creeds, dogmas, and Churches I am sure to feel as did the poet when he said:

I deplore the man
Who builds his name
Upon the ruins of another's fame.

Spiritualism certainly furnishes truths enough to be taught without one being compelled to use their time in telling us what they do not believe or in ridiculing the ideas of others. Let all come together upon some one humanitarian principle. This would give an object to work for and great good will surely follow such a course. A plan of this kind would still allow each one to follow his or her own peculiar ideas upon the subject but the same time would give that power and prestige such as all organizations carry with them. If Spiritualism is to be a potent factor in bettering the condition of humanity, the quicker its followers unite upon some general plan the sooner good results will follow, these organizations should be so conducted that mediums will be able to procure credentials which would be passports to any and all societies. These credentials ought to be of such a character that undeserving persons could not obtain them. They should also be powerful enough to protect the bearer from any impositions that might be placed upon them by prejudiced people. By pursuing such a course it would not be long until the representatives of this beautiful philosophy would be able to demand a full recognition of the powers conferred upon them. Then the name Spiritualism would not be held in derision as it now is in many places. Let organizations be made, the sooner the better.

"ANTIQUITY UNVEILED."

In some respects this is one of the most remarkable works of the present century, whether viewed as the offspring of a deluded mind, as some have pronounced it, or as what it claims to be, viz., the testimony of the spirits of departed ancestors who "disclose the most startling revelations proving Christianity to be of heathen origin." Whatever may have been the real inspiration of the work, the evidence it presents is directly in the line of Mr. Lillie's latest work, the author of which certainly can not be charged with a belief in or sympathy with the theories of Modern Spiritualism. It is also strictly in harmony with the conclusions of many learned thoughtful men (except in one feature, which will be referred to later on) who have given Church-Christianity thorough and unprejudiced study in the light of the latest historical discoveries and translations of the philosophical books of the East. In short, the convictions reached by Mr. Lillie, Baron Harden Hickey, and others, through what are considered the legitimate channels of scientific research, are fully corroborated by the compiler of "Antiquity Unveiled," who can hardly be accused of borrowing his ideas from the authors referred to. This is a singular fact, in itself and while it can not be taken as conclusive evidence of the correctness of the spiritualistic theories, it gives the work a claim to careful consideration which it might not otherwise possess. Truth should be recognized wherever found, and prejudice should never be allowed to stand in the way of a respectful examination of apparently logical and rational claims and arguments.

This work is a compilation of a series of communications said to have been made through a spirit medium to the late J. M. Roberts, Esq., of Montgomery County, Pa. The spirits supposed to have made the startling statements contained in the book were those of Apollonius of Tyana; his pupil Damis; Deva Bodhisatva, a Buddhist prophet; Plotinus; Pope Gregory VII.; Euthalius, a Greek theologian; Vespasian, a Roman emperor; Felix, Procurator of Judea; Pliny, the younger; Origen; Flavius Josephus; Pontius Pilate; Quatillian; Urban VIII., a Roman pontiff; Aquila, a Cappadocian philosopher; Gregory, Bishop of Constantinople; Marcon, the Father of Church Christianity; Constantine III., the Great; Tacitus; Ignatius of Antioch, Porphyry; Clement Alexandrinus; Hermogenes, the Essenian rival of Paul; Pythagoras, the Samian sage; Ammonius Saccas; Euxenus; Strabo; Moses Malmonides; St. Chrysostom; Charles Martel; Lucius of Cyrene; St. Dominic De Guzman; Celestine III., a Roman pontiff; Pope Innocent III.; Albertus Magnus; Socrates Scholasticus; Gabinus, Governor of Judea; Lactantius; Iamblicus; Anastasius, librarian of the Vatican; Pope Nicholas IV.; Zoroaster, and a number of other men well known in ancient history who would be most competent witnesses to the truth or falsity of Church-Christian history if they were alive to-day.

If they were with us at this time and testified to what it is claimed their spirits have declared, it is quite certain that about nine hundred and ninety-nine out of every thousand Church-Christians would denounce them as conscienceless liars.

Probably the most surprising declaration in the book is that accredited to the spirit of Apollonius of Tyana, who avers that he was the person who is known in Church-Christian history as Jesus of Nazareth, and that the latter was a myth; that the works performed and the teachings enunciated by him (Apollonius) were accredited to Jesus. This remarkable assertion has been made by others who pursued their investigations on the regular scientific lines and who have asserted as capable of absolute proof that the history of the deeds and sayings of Apollonius and of Pythagoras was made to do duty as that of Jesus of Nazareth, who never existed. This, however, we do not consider to have been proved by sufficient valid evidence. On the contrary, we believe that it

has been clearly established that Jesus was not a myth; that he lived and taught the true system of salvation—the same system as was taught by Abraham, Moses, Elias, Mohammed and every other truly inspired teacher. But that he was such a person and had such a history as the Church Christians believe is open to grave doubt, even admitting that the evidence adduced is insufficient to prove their conclusions false. It is in this feature that "Antiquity Unveiled" differs completely from the works of other writers upon the same subject, who claim that Jesus really lived and taught, but that he never constructed, nor gave any ground for the construction of, Church Christianity.

We feel free to say that "Antiquity Unveiled" is worthy of the perusal of any seeker after truth who is capable of forming and holding an opinion without the aid of the Church authorities, if for no other reason than that its comparison with the opinions of the scientific investigators is deeply interesting and instructive.—The Modern World.

The Long and Short of It.

(To the Editor of the LIGHT OF TRUTH.)

In one of the late issues of your beloved paper you urge writers for the press to concentrate or condense their thoughts into as few words as possible, which is, of course, in many respects an excellent advice but can not this contraction be (and often is) carried to excess, in view that the great majority of readers have neither the intelligence nor education to fathom and extract the deeply buried mental treasure, which the article may contain, and hence they skip over it as beyond their comprehension. Of this I have more than one proof among my acquaintances. They thereby lose the education which is the proper function of literature.

To make myself understood, I will cite the good in morality, which such authors as Dickens, Thackeray, Miss Mullock and others have done for the unlearned class of readers by their natural and unvarnished style of language. It is through such writings, as I can testify by myself, that the love for reading with its educational effects, is fostered. And as the unlearned class constitute the great majority of readers their rights should not be curtailed. Don't let us create an aristocracy of intellect; it would be more proud and unbearable than that of wealth. This is my humble view and not given in a spirit of dictation.

The suggestion by one of your correspondents to collect a fund to pay lecturers for attending to funerals where great distance or poverty prevents the employment of one, strikes me as very desirable, and only the best talent should be employed. There is, in my opinion, no more effective way by which a telling impression can be made on outsiders, thereby having our beautiful philosophy explained just at a time when the mind, by the presence and mystery of death is awed and made most receptive. It would go far towards uprooting and eradicating the preconceived notion that there is nothing in Spiritualism but ghost and spook phenomena. I myself would be pleased to know how and where a speaker might be obtained in a sudden emergency, which may happen at any time to a man of my age of seventy-five years.

E. LINDNER.

[It is the long articles which are mostly "skipped" over now-a-days. But a small minority favor long ones, as we know by practical experience in journalism. The rising generation is of the nervous temperament, inclined to impatience and must have everything down to a distilled quantity, or it is rejected in toto. A long article containing a new thought in every sentence, and the objective element of each sentence reached in the shortest possible form, may become an exception to many of this class. But even then, to reach the majority, it should be presented in abstract doses as a tempter.—Ed.]

No Harm Done.

(To the Editor of the LIGHT OF TRUTH.)

An article appeared in *Frank Leslie's Illustrated Weekly* entitled, "An Outing with the Spirits," which was evidently written with the purpose of misrepresenting and casting ridicule upon Spiritualism and Spiritualists. While the article is a very shallow thing, and the author was evidently a very conceited and egotistic person, yet from the publicity which it will receive in a paper of that standing I think it should be answered. Hoping that I am not out of place in calling your attention to this. FREDERIC J. MACOMBER.

[Truth can not be crushed out. Those who know to the contrary will not be affected by it. Those who do not know can not be made any more ignorant than they already are; and those who do not want to know often feel hurt by unsolicited advice. On the whole such papers lose at two ends by their folly, and no harm done to Spiritualism.—Ed.]

Suggestive and Critical.

A correspondent writes: "I am of opinion that Spiritualists have much to learn from that wicked 'orthodox' theology which is astute enough to decree that only men of education and refinement shall occupy its pulpits, which never allows its teachings to be brought into contempt and disrepute by confining their exposition to the illiterate and weakheaded. The world is apt to think somewhat in the fashion of a syllogism when listening to the advocacy of Spiritualism from an incompetent person: 'Ignorance is always associated with superstition. This lecturer is grossly ignorant. Therefore his Spiritualism is doubtless superstition.' However, these are matters of personal opinion which I have no right to trouble you with."—Two Worlds.

LITERARY REVIEW.

THE CONVENT HORROR. The true story of Barbara Ubryk. Price 25 cents. Published by the "American Citizen Library," Boston.

This is the history of a nun, who was incarcerated in an underground cell of a convent, for some little disobedience, for twenty-one years, and during this constantly hoped for release. Finally she got word to the police office in Cracow, and an investigation ensued. When discovered Barbara was almost reduced to a skeleton, was perfectly nude, and lying on straw like a dog. The exposure which followed is interesting, and is related in this book. It has led to other investigations. Last year the Protestant Alliance of England petitioned the House of Commons to appoint a commission to inquire into convent matters. The petition was signed by nearly 240,000 Protestants.

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It is just what is needed. With this song-book there is no further need to sing orthodox hymns, so inappropriate for the expression of spiritual ideas. "The Hymnal" is sold at ten cents a copy, postage 2 cents, or 100 copies to one address by express for \$8. H. A. Badington publisher, 93 Sherman Street, Springfield, Mass. For sale at this office.

If it is *wrong* to kill a man in the heat of passion, is it not equally as *wrong* to take his life deliberately by hanging or electrocution? If the *fact* of taking a man's life is punishable by law, is not the executioner as much a murderer as the one executed, and as much entitled to the same punishment for the same *fact* that the other is?

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The Convent of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal in its exposures of the diabolical methods of Catholicism to "Uncle Tom's Cabin." It should be read by every man, woman, and child who love their country and their God. Price, 25 cents, in paper, 50 cents, in muslin, 50 cents, in cloth, 75 cents. For sale, wholesale and retail, by C. C. Stowell, 208 Race Street, Cincinnati, O. Address: Hudson Tuttle, Berlin Heights, O.

Life in Two Spheres, by Hudson Tuttle. In this story the scenes are laid on earth and in the purpose of orienting the spiritual philosophy and the real life of spiritual beings. All the questions which arise on that subject are answered. The spiritualist will be delighted; the skeptic will find it invaluable. The Church member gains a full and perfect idea of the teachings of Spiritualism. 24 pages, postpaid, 50 cents. For sale, wholesale and retail, by C. C. Stowell, or Hudson Tuttle, Berlin Heights, O.

Studies in the Outlying Fields of Modern Science, by Hudson Tuttle. This work essays to outline and explain the vast array of facts in its field of research, which hitherto have had no apparent connection, by referring them to a common basis, and from them arrive at the laws and conditions of man's spiritual being. It is printed on fine paper, handsomely bound, 252 pages, postpaid, \$1.25.

Millions of Millions: Man and Matter of Science, by Hudson Tuttle. Not service to the Gods, but knowledge of the laws of the world, belief in the infinity of man and his eternal progress toward perfection in the foundation of this book. 320 pages, finely bound in muslin, sent, postpaid, \$1.50.

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Life Beyond the Grave, or Positive Proof of Immortality, by Dr. Wilson Nicely. A 32-page pamphlet of phenomenal experience. Price 10 cents, postage free.

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Why She Became a Spiritualist, by Abby A. Judson. Cloth binding, 203 pages. Price \$1.00, postage 10 cents.

Development of Mediumship by Terrestrial Magnetism, also containing communications from Adoniram Judson, by Abby A. Judson. 30 cents.

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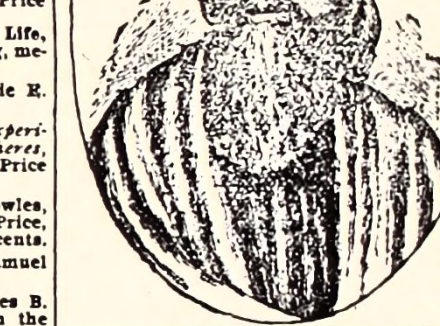
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